

A
most godly and
worthy Treatise of holy Signes
Sacrifices, and Sacraments institu-
ted of God, euen since the
beginning of the world.

Very necessary for Christian under-
standing.

Seene and allowed by authority.



Edw. Marsden

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I
A SVMMME OR A

briefe collection of holy

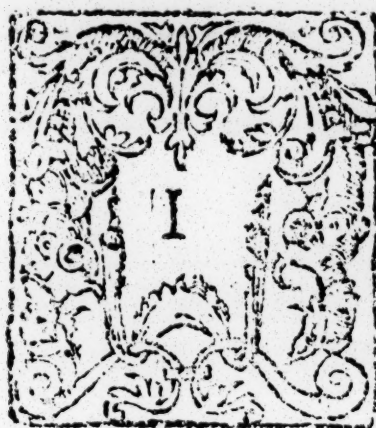
Signes, Sacrifices and Sacra-

ments instituted of God euen

since the beginning of the world,

And of the true originall of

*the Sacrifice of the
Masse.*



IN the time ordeyned before of God, by his vnsearchable and vncōprehensible wisdom after he had created man to his owne Image and likenes to the end that he might stirre him vppe to feare and obedience, and giue vnto him also some exercise of vertue to acknowledge his God his creator, there were ordeyned many signes Sacrifices and Sacramentes. First to our first Father *Adam* and to his successors being bodily men, were ordain

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ned

2 *Of holy Signes, Sacrifices,*

Trees of life.
Gene 2. 3. Eu-
seb. Theodor.
& Seuer.

ned corporal signes of God, the better to approue and inake knowen his obedience. To wit: *The trees planted in the midst of the Harbor and earthly Paradise.* These trees although they were of no other quality then the other plants, yet they were dedicated & consecrated of God to serue for Sacraments, (that is to say) for holy signes, their qualitie then dedicated & hallowed to serue as a seale for a witnes, attestation & approbation of the godly will. For the infinite goodnes of god willing to make knowen the fellowship, bond, and alliance, contracted with man his creature, created to his owne likenes, hath from time to time ordayned outward and corporall signes, which man might see & behold with his corporal eies, to serue for assurance, gage, and pledge, of the diuine couenant, like as to our first & common father were ordeined trees, & corporall fruits, left and giuen vnto him to keep, without wasting, eating, or consuming, in paine of euerlasting death. We must then

ter then beleue by faith, that the trees and
e. fruites were not signes or sacramentes
he of vanitie, as a simple picture, but more
e. that vpon them did hange both life and
no death they containing the signe and the
et thing signified. *Wherein did consist the* Prouerb. 1. 2. 3.
of *knowledge and wisdom to feare God, and o-*
o *bey him.* This was the cause wherefore
n they were called the fruites of knowe-
e ledge of good and euill, and the trees of
n life. For in keeping these fruits hallow-
- ed, in obeing God, euerlasting life was
e promised, contrariwise in abusing these
- Sacramentes in going against the will
of God, declared by outward tokens e-
uerlasting death and damnation was
gotten.

For other exercises of man toward *Sacrifices be-*
God, to the end that he might reuerēce, *fore the Lawe*
honor, & worship him, many & diuers *written.*
sacrifices were celebrated, yea before
the law writtē by *Moyſes.* And although
the almighty God creator of heauen & *Psalm. 50.*
of earth hath no need of mans workes,
neither is nourished with the bloude of
A 2 beastes

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beastes, or fruites of the earth: Yet hee hath alwaies desired to draw man vnto him in faire and outward obedience by Signes, Sacrifices, and Sacraments: In such sort that the sacrifice of the lambe offered by *Abel*, was pleasing vnto God. *Noe* likewise after the great flouds passed, in signe of knowledge and obedience toward God did erect an aultar, offered and lifted vp sacrifice of sheepe without spotte, and of birdes, where with he did make sacrifices sounde and pleasing vnto God. By these examples it is easie to know that sacrifices did not begin in the time of *Moyse*: But the innocent and iust lambe represented by the sacrifice of *Abel* (the figure of Iesus Christ) was slaine and offered vp from the beginning of the world.

After the rigor of the floud comen for the punishment of the offences of the tyrants of the earth in signe of reconciliation and couenant renewed, our good God did ordeine the signe of the Bowe in heauen, for a gage and assurance of the

Gene. 4.

Hebre. 11.

Gene. 6. 7. 9.

Apoc. 13.

Rainbow.
Gene. 9.

of God were holden in the wildernes of *Arabia* to them was ministered food of Manna: heauenly bread, wherewith they were nourished 40. yeares. This holy sacramēt instituted by the power of god was in such great admiration that euery of the people said, *Manna*, what is this here they did see the heauenly Manna giuen vnto thē without trauell, a signe of the liuing bread descēded from heauen and giuing life to all the faithfull.

Exod. 16.

1 Corin. 10.
Ioh. 6.

Also another meruailous signe was ordeined of God by the rocke flowing of liuely water in *Horeb* to quench the thirst of thirsty people a signe & figure of the true rock Iesus christ out of whō did issue water & bloud to staunch the thirst of all sinners for euermore.

Water of the
Rocke.

Exod. 17.

Num. 20.

1 Corin. 10,
Iohn. 19.

The signes and sacraments aforesayd, were not on y ordeined of God, but also the law of Sacrificers was published by *Moyse*, as signes figures, and shadowes of the Sacrifice performed by Iesus Christ.

Diuers sacrific-
ces ordeined of
God in the
yeare of the
world. 2455

The Sacrifices are either publike or

A 4

particu-

8 *Of holy Signes, Sacrifices,*

<p>Holocausta,</p> <p>Division of sa- crifices drawn out of Exod. Leui, and Num.</p> <p>Beasts for sacri- fices.</p> <p>Daies appoin- ted for sacrific- es.</p> <p>Exod. 23.</p> <p>Search the booke of Philo- the Jew, and Iosephus.</p>	<p>particulers, some were heue offerings, sacrifices consumed with fier: other were of beasts slaine, and offered vp to eate, some were of earthly beasts, other were beastes of the ayre. Among the earthly beasts were such as were most obedient as Beafe, and Veale, sheep and Lambe, the Goat & the Kid: Among the birdes also the most tame, the Pigion and the Turtle. Of Sacrifices some were pub- like, other were particuler, the pub- like either were daily, or else seuen ti- mes a day, or in the new moones, or in time of abstinence, or else in three feasts celebrated in a yeare: To witte, in the daies of sweet breade, when the pascall Lambe was offered and eaten without leuened breade, in the time also of har- uest of first fruites, and in the feast of Wine and Oliues toward the end of the yeare. It is commanded euery day to offer two Lambes the one in the mor- ning, the other at night: after that the Aultar was perfumed with incense and sweet odours. Also some of the sacrifices were</p>
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were ordeined for corporall thinges which were offered with shedding of bloud, other for incorporal things without bloud. The sacrifices called *Holocaustes* did cōcerne only the honor of God, because all the sacrifice was consumed with fire, for the which sacrifice *Holocaustes*, the male & not the female was receiued that is to say, the Beaf the Lambe & the Goat of one yeare. For the sacrifice for health it was indifferent to take male or female, alwaies three parts of the sacrifice was reserued for the Priest. To witt, the fat, the two kidneies & the kall or the fatte of the flankes. Another difference there is also betwixt the sacrifice for health, and the sacrifice celebrated for sin, for in the one was ordeyned to eate all the sacrifice in two daies, & in the other for sin, it was enioyned to eate all in one day onely. By reason whereof some sacrifices were called *Holocaustes*, other for health and other for sinne. The sacrifices for sinne, were diuerse as well for because of the persons as

Holocaustes
Philo the Iewe
in his treatise
of beasts appointed for sacrifices.

*Iosephus. lib. 3.
cap. 10. de antiqui. iudai.*

Leui. 1. 2. 3. 4.

Sacrifice for health.

Sacrifice for sinne.

Sacrifice for
the sinne of ig-
norance,

Sacrifice for
the sinne of the
high Priest,
Prince, Magi-
strate & parti-
culer person.

Leuit. 3. 4. 5. 6.

Sacrifice for
the man pollu-
ted.

For the wo-
man deliuered.

Leuit. 12.

Sacrifice for
the Leprous.

Leuit. 14.

Sacrifice for
the polluted
mentruall.

as for the offerings. For he that sinned by ignorance, was clesed by offering an Ewe or a she Goat: but the clesing of sinne done wittingly was clesed with a Ramme. The sinne of the great Priest was clesed by offering of a calf: of the prince by offering a goat & a bul, that of the magistrate with a Goat, that of any particuler, with the offering of a female. The sacrifice for clesing of sin done against God was done with a ram. The sacrifice for a man polluted was with an Ewe or a she goat: for clesing of a woman after her childbirth was a lambe of one yeare, a young pigion & a turtle. For the clesing of Lepre, were 2 birds alieue, pure & cleane, Cedre wood, and Isope, 2 whole lambes & one Ewe of a yeare with floure and oyle. Another sacrifice also was made for the persō polluted by seed shed or mēstruous, with 2. turtles, & 2. yong pigions. If the great sacrifices did faile, then did they repare to doves, pigions and turtles, thone for the burnt offering, the other for the food of the

the Priests And in all sacrifices there was pure floure without leuen, salt, incense and oile. And it was not lawfull to offer any thing with leuen or hony vpon the alter. Alwaies in the sacrifice ordeined for the purging of women suspected of adulterie, there was no incense nor oile as in other sacrifices, but for her was offered water mixt with dust or ashes gathered vpon the pavement of the temple. Againe there was another sacrifice celebrated for them which had made the great vowe called *Nazerius*, when the time of their deuotion was done, it was ordeined vnto them to offer three sacrifices a Lambe, an Ewe & a Ramme. One (to witte) the Lambe for the burnt offering, the second (being the Ewe) for the saluation, & the third for health. Moreouer the heares of him which made the sacrifice should be cast into the fire with the burnt offering to be burned.

I haue thought good to discourse the diuersitie of sacrifices, briefly to the end

to

Leuen & hony forbidden in all sacrifices.

A sacrifice for the woman suspected of adultery. Numb. 5

Sacrifice of the Nazareus. Numb. 6.

Philo the Iew in the treatise aforesayd.

12 Of holy signes, sacrifices,

to make knowen the great goodnesse of our God who by the lawe of Sacrifices published by *Moyes*, would (as with a bridle) restrain the rude people of Israel, which could not forget the idolatries of Egypt wherein they had beene nourished 430. yeares, vnder the tyranny of *Pharaoh*..

But what straight lawes, what ceremonies & sacrifices so euer were ordeined for them, euer this people did fall to Idolatry abusing the law of God, and corrupting the holy sacraments and sacrifices it shall be declared hereafter.

If any man be desirous to know more of the multitude & diuersitie of sacrifices let him reade the books of *Philo* the Iewe and *Iosephus* of the Iudaicall antiquities, following that which *Moyes* hath plainly written in his bookes of *Leuiticus* and *Numbers*.

Another signe & sacrament instituted of God by the Arke of the couenant described in *Exodus*, being a holy signe dedicated to receiue the holy and heavenly

The Arke of
witness.
Ex, 25. 27. 28.

uenly answers to the end to bring the people to the remembrance, feare and obedience of God, to honour & accompany the Arke of the couenant. Many other exterior signes were ordeyned of God, as the ornaments and consecration of Priestes, specially the ornament called the *Ephod*, the which and the sa- *Ephod*. crifices the Israelites did abuse by their Idolatries.

Another holy signe there was of the purging and sprinkling water ordeined by God to *Moyse* and *Aaron* the high Priest. This sprinkled water was consecrated with ashes gathered by a clean person of the sacrifice offered in *Holocaust*. To witte, of a Cowe all redde without any spot, and which had neuer bin laboured. The Wood ordeyned to make the fier for the burnt offering was Cedar & Hisope, Purple with Crimsin. With this water were sprinkled polluted persons for the purging and cleansing of their corporail defilings.

Purging water
consecrated.
Numb. 19.

At the entring of the Temple or Tabernacle *Exod. 38.*

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bernacle was a Lauer made of Brasse, & forged first with the images of the women of Israell, in this Lauer was put the sprinkling water wherewith the sacrificers are sprinkled before the celebrating of their sacrifices, to the end they might be purified and obtaine grace & remission of their finnes.

Brasen serpent
Iohn. 3. 7.

After the death of the great Priest *Aaron*, the people of Israell vnthankfull to God for the goodnes sent them of him, murmuring as annoyed with the heavenly Manna freely giuē vnto them for their noriture, were punished by the biting of venemous serpēts. But the merciful God gaue vnto them an holy signe whereby they should be saued and restored to health (to wit) the brasen serpent lifted vp in the aire a figure of Iesus Christ crucified.

These were in summe the most part of the signes sacrifices and sacraments ordeyned of God in the first Church of the Israelites figures of the true and perfect sacrifice performed by Iesus Christ,
the

the true Messias and euerlasting Priest, sitting at the right hand of God the Father.

Now resteth the summe to bring forth, how man by his owne proper fault did fall in obliuio and disobedience of God his creator, abusing Gods tauour, and corrupting the holy signes, sacrifices, & sacraments ordeyned to him.

Sacraments
brokē by *Adam*
Gene. 3.

What perswaded our first father and his companio to bide themselves at the hearing of Gods voice, but because they had abused the holy signe, and broken the lawe of the fruits to them forbiddē. This holy signe which our first and vniuersall father had abused, was the originall of other vices and corruptions hereafter described, into the which all men are fallen fauouring of the corrupted lumpe of *Adam*.

Leauing the particuler corruptions of the signes, sacrifices and sacraments before the law written by *Moyes* we will begin to bring forth briefly the most notable error committed by the most great

Corruption of
the sacrifice by
Aaron, *Exo. 32*
Deut. 9.

16 *Of holy signes, Sacrifices,*

great sacrificers, as Kings, Priests and others hauing the chiefe gouernement of the people.

When *Moyſes* was abiding in the mount *Synay* to receiue the commandements of God, his brother *Aaron* the high Priest forged a calfe of gold, of the golden earrings giuen vnto him by the people of *Iſrael*, he builded an aulter offered incenſe, and celebrated ſacrifice cauſing the common people to worſhip the molten Image.

Was not this an abuſing of the Sacrifices ordeined of God, and a corrupting of the true vſage of the ſame, in cauſing the calfe to be worſhipped in place of the ſlaine and offered ſacrifice, as it was appointed in the law: His ſonnes alſo *Nadab & Abihu*, were not they cōſumed with fire, for abuſing the vſe of ſacrifices in taking vnhalloved wood and corrupting the law? The people of *Iſrael* vnthankfull for the goodnes done vnto them in being deliuered from the Pharaōical captiuitie, did they not mur-
mure

Corruption of
the ſacrifice by
Nadab. & Abi.
hu. Leui. 10
Numb. 11,

mure against the holy sacrament of heavenly Manna, when they did disdain and contemne this bread of life, and demanded flesh to eat : *Achan* the sonne of *Charmes*, did not he violate the lawe of the holy signes, when he committed sacriledge, and kept backe the spoyle of *ieruo* vowed & consecrated to God for sacrifices : If any more curiously desire to see the continuall abuses and corruptions of the people themselves, let him reade the histories of the Iudges of Israel, and in all times he shall find man neuer to be content with the true worshipping ordeined of God. But in steed of outwarde signes ordeined of God to draw the people to feare and obediēce, they haue forged inuentions. And in place of reuerencing the alters and arke couenant in the name of the only God being (outward sacred signes :) The Israelites infected with the Idolatries of their neighbours, the Syrians, Sidonians, Moabites, Ammonites and Philistines did erect alters vnto their strange

B
Gods

Iosua. 7

Iudg. 2. 3. 6. 8. 9

Iudges. 10

The vdgente
sacrifice of Je-
phtha. Judg. 11.

Judg 8.9:

Idolatry by the
Ephod.

Judg. 17.18.

Gods, *Baal* and *Astaroth*. *I-pitha*, Iudge
and Captaine of the Israelites, did not he
corrupt the lawe of Sacrifices when he
sacrificed his owne proper daughter,
excusing himselfe by a vow, which hee
made, which was not appointed to him
of God: The holy signe ordayned of
God for the high Priest to celebrate sa-
crifices in (called *Ephod*) the vppermost
garment was not it abused by *Gedeon*,
captaine of the Israelites, when as of the
spoiles of the Madianits and of their ea-
rings he made an *Ephod* of gold, where-
by the people fell into great idolatrie:
How long time was this holy outward
signe *Ephod* abused (an Image being e-
rected by the mother of *Michas* in *Silo*,
Priests & sacrificers appointed expres-
ly to sacrifice thereunto, an Altar build-
ed and the true vse of sacrifices corrup-
ted: So long as as the temple continued
in *Silo*, into what wicked manners did
the Priestes and sacrificers fall, which
were ordeined of God for the ministrie
of sacrifices and holy sacraments, when
they

they vsurped by long possession to haue this priuiledge of the people, that when they did sacrifice, & the flesh of the offered sacrifice was leathing, their boy or seruant hauing a three grained flesh hooke of yron in his hand had liberty to catch out of the potte or caldron all that he could cary with his hooke. Further the leuiticall tyranny was such, that this seruant of the Priest had libertie to demand of the sacrifice giuer, flesh to roste for the sacrificer, otherwise to take it by force euen as he would. Was not this a great abuse and detestable corruption practised by the Priests and chiefe sacrificers, vnder the pretēce of sacrifices: What greater corruption can be declared, then that of the sonnes of the chiefe Priest *Eli*, called *Ophni* & *Phinees*? Who vnder the pretēce of deuotion comitted shameful whoredome with the couered women behinde the holy Tabernacle instituted of God for the which wickednes they were miserably slaine, and the Arke of couenāt taken away by the Phi-

1 Sam. 2.

Ophni Phinees,
corruptors of
the sacrifices.
1 Samuel. 4.

20 Of holy Signes, Sacrifices,

1. Samuel. 5.
The arke of
the holy coue-
nant.

listines. Which they set in the Temple
of their God *Dagon* but God not suffer-
ing this holy signe thus to bee propa-
ned, threw downe the Image *Dagon* &
sent grievous punishments to the Phil-
istines in such sort that they were cōstrat-
ned to restore the Arke of the covenant
of God. This holy signe was so precious
that forasmuch as the Bethsamites (which
were not of the order of the Leuits) had
abused it 50000 of the common people
and 70. of the chiefe rulers were roo-
ted out and slaine by the vengeance of
God. This example might make all
those to tremble which enterprise to a-
buse the holy signes and sacraments or-
deyned of God.

Against corrup-
tion of holy
signes.

2. Samuel 6.
Vzzab

Vzzab also for that he abused the same
sacred signe (notwithstanding that hee
did it of a good intention) for to lift vp
the Arke of witnes hanging to much on
the one side, was hee not punished with
death? Of others abuses committed by
the Israelits, there is many examples, *O-*
lias was punished with leprosie for abu-
sing

Olias.

2. Chron. 26.

sing the sacrifices, in taking vpon him
 the ministry of encensing appointed
 to the priests onely. Saul he first elected
 King of the Israelites was slaine and his Saul.
1 Sam. 13.
Ioseph. lib. 7
cap. 1. of the
Iewes antiqui-
ties.
 kingdome giuen vnto another (as was
 declared before of Samuel) for abusing
 the sacrifices, and suffering his people
 to commit the like abuses. His succe-
 ssors in the kingdomes of Iuda and Is-
 rael haue not they alwaies continued in
 abusing and corrupting the sacrifices
 and sacraments ordeined of God, when
 they did offer sacrifices to the Gods,
Astartoth of the Sidonians, to *Chamos*
 of the Moabites, and to *Melcom* or *Mo-* 1 Kings. 8, 11,
loch of the Ammonites, in so much that
 they builded temples and oratories, e-
 uen to offer incense, and to doe sacrifi-
 ces vnto them.

Ieroboam king of the Israelites, did not Hieroboam.
1 Kings. 12.
 only cause a golden calfe to be erected,
 as the high Priest *Aaron* had abused be-
 fore, but also did ordaine two golden
 Kine in the two Temples of *Bethel* and
Dan, and ordained strange Priests cor-
 rupting

22 *Of holy Signes, sacrifices,*

1. Kings. 14.

rupting the law of God, and causing them to doe sacrifice after the fashion of *Aaron*. This Idolatrie and corruption of sacrifices did continue among the Israelites more than 400 yeares during the raigne of their kinges, who had taught them to corrupt the true vse of the sacrifices in chapels, and particuler oratories builded on the tops of hills and thicke forrests consecrated, in violating the law of sacrifices ordained by God in the holy temple, within the holy cittie. For particuler examples of the abuses committed against the true vse of sacrifices, the historie of *Machab* mother of king *Aia* is manifest, wh erected an Image of the God *Pan*, and did consecrate and dedicate vnto him a thicke forrest, offering sacrifices vnto it. *Achab* another king of the Israelites did erect an Altar, and made sacrifices to the God *Mars* otherwise called *Baal*. vnto whom he dedicated a groue, to satisfie his wicked wife *Iesabel*.

Achab.

1. Kings. 16.

Hee caused also another Altar and
Temple

Temple to be erected to the God of the Tyrians, he ordained Priests Sacrificers, and instituted foure hundred false Prophets. His sonne and successour *Ocho* *Ochofias*, *as* taught of his father to corrupt the vse of the sacrifices, did not onely offer to *Beal* (otherwise called *Mars*) but went forward in greater abuse, he builded a Temple vnto the God of Accoronites called by *Iosephus*, *Myas*, and by the Greekes *Triapus*, vnto the which God, he did sacrifice.

Ioseph. lib. 8. chap. 10.

Ochofias,

2 Kings. 1.

Ioseph. lib. 1. chap. 1.

To be short, what more abhominable corruption can bee described, then the inuention of the fire Purgatorie? where with the Israelites did transgres, causing their children to passe through the fire in Tophet a valley of the sonnes of *Ennon* sacrificizing vnto the God *Moloch*. This corruption of sacrifices, notwithstanding that it was in the time of *Moses*, yet the Idol *Moloch* in the valley of *Ennon*, was not cast downe till the raigne of King *Iosias*, more then nine hundred yeares after *Moyser*. Neuertheles this

Purgatorie,

2. Kings. 16.

2. Kings. 16. 23.

In the booke Alcoran.

Aloar. 29. 46.

Aloar 5.

ignem gehēnā

non nisi nume-

ro dierum pre-

terminato ani-

mas sentire do-

cet Acon liber

& ad diem veri-

atis omnes

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accedere ope-
rum tuorum
mercedem ac-
cepturas Alcar

abuse doth continue among the Arabi-
ans and Africans to this present, so that
the Alcoramists and Mahometists haue
this beliefe that the soules of the depar-
ted, must passe through the fire to bee
purged and purified from their offen-
ces.

By this brieffe gathering a man may
clearly perceiue that from the begin-
ing of the world man by his owne fault
hath fallen into the bottome of error
and corruption of holy signes sacrifices
and sacraments ordained to him of God.

Cause of the
corruption of
sacraments.

But the principall abuse, whereof is
sprung the originall of all Idolatrie, en-
tered by this meanes, that fleshly & car-
nall men did sticke more to the visible
signes and outward ceremonies, then to
the things signified by the Sacraments:
for in place of circumcising their
hearts, and cutting away of the old skin
of sinne, to be regenerated and purified
by the bloud of the heauenly sacrifice
offered before all worlds, they haue ta-
ken circumcisiō carnally for the cutting
of

Apo 13.

Deut. 10, 30.

of the carnall skinne.

Wherefore did they not follow the interpretation of God, by *Moyles* to circumcise the f^reskin of their heartes? Wherefore did not the children of Israel giue credit to the good prophet *Ieremie*, which admonished them of the spiritual circuncision, and to circumcise the forekinne of their hearts, in putting away the foreskinne of their naturall corruption. The like is come to passe of the sacrifices and holy signes ordained of God, for figures of the sacrifice fulfilled by Iesus Christ: For the carnall man resteth in the corporall bloud of earthly beasts, where he ought to lift vp his spirit to heauen to comprehend and conceiue that which is figured and signified by the sacrifices of beasts offered vp. For this therefore the iustice of God is declared by the Prophets.

Ierem. 4.

What neede haue I (saith the Lorde *Eſay. i.* God) of your sacrifices? I am weary of your offerings of sheepe. Moreouer, I take no pleasure in the bloud of beasts, lambes,

26 *Of holy Signes, Sacrifices,*

lambes, and goates offered. Wherefore
 trauell you to adresse Altars vnto me
 I will none of your offerings and vaine
 sacrifices, I abhorre your incense, I can
 not suffer your new moones your Sab-
 bathes, your assemblies, and your feasts:
 all is but vanitie. I hate your feastes of
 new moones (O Israelites) and your
 solemne feasts. I am wearie in suffering
 so much. You haue goodly directed
 your prayers vnto mee, I will not heare
 you any more, for the abuses which you
 haue committed with your handes em-
 brued with bloud. Moreouer I will not
 receiue of the house of Israel any Bull,
 because your sacrifices are not pleasing
 vnto me. I am as well pleased with the
 offering of a beast as with the murthe-
 ring of a man, and with the offering of
 Incense as with the worshiping of an I-
 doll. Wherefore then (saith God) doe
 ye take so much paines to seeke Incense
 vnto *Sabbath*, and odours from far coun-
 treyes, to offer and make sacrifices vnto
 me wherein I delight not? Who hath
 moued

Psalm. 51.

Esay. 66.

Jerem. 7.

Eccle. 7.

moued you (O Israeites) to erect image vnto the Gods *Moloch*. and the star *Raph. m* during the time that you were in the Wildernesse, where I did nourish you with my heavenly Manna? Your feasts be odious vnto me. your offerings oblations. and sacrifices for the *Amos. 5.* health, I will reiect, your offerings do displease me. After what manner should *Mich. 6.* one prepare himselfe to God? Shall it bee by sacrifices of Bullocks of one yeare? Doth God take pleasure in a great number of sheepe offered vnto him? Or in a great quantitie of holy oyles? To him saith the Prophet shall I offer of the first borne, for the remission of finnes.

Our good God hath very cleerely *Psalm. 51.* declared that seruice which he commaundeth. follow equity, loue mercie. and of an humble and contrite heart, fal downe before him, for obedience is more worthy then sacrifice, or the fatte of offered Rammes.

What gaue an occasion to God to *1. Samuel. 15.*
put

28 *Of holy signes, sacrifices,*

put away those sacrifices and sacraments which hee himselfe had ordained, the abuse and corruption which the raelites had committed, taking ouerfly the signes and ceremonies, ordained to draw them to feare and obedience.

For in place of conceiuing which was figured by the signes at corporall sacrifices, they did rest in the fleshe of the beastes offered. And instead of cutting away the foreskinne their hearts, they rested in the carnall circumcision, and in the meane time turned away from the true worshiping of God, addressing themselves to creatures. As to starres, to the queene of heauen, and other strange Gods, offering to them incense, building for them temples, preparing for them priests, chaplaines and sacrificers to offer vnto them oblations and sacrifices.

Moreouer to accomplish this corruption they did sacrifice with the bloude of innocents offering of them and causing them to passe through the fire of
Pur.

Purgatorie in the valley of *Tophet*
Wherefore (for the abuse committed
by the children of Israell against the ho- ^{4 Esdr. 1.}
ly sacraments, sacred signes and sacrifi-
ces ordeyned of God) it was saide vnto
them by the Prophets, that God would
no more of their feastes, of their newe ^{4 Esdr. 2.}
Moones, of their circumcision, nor of
their sacrifices, celebrated by people i-
dolatrous and full of bloud.

When the vnsearchable wisedome of
God did perceiue the hardnes and infi-
delity of the people of Israel, which did
euer continue to commit idolatry, by
corrupting the holy signes, sacraments,
and sacrifices in place of acknowledge-
ing the infinite goodnes of God, which
had deliuered them from the Pharaoni-
call tyranny, which had nourished them
in the Wildernesle, which had brought
them into the fruitfull lande promised
vnto them: and which so many times
had succoured them in the warres a-
gainst their neighbours, the Cananites,
Moabites, Madianites, Philistines, Am-
monites

monites, Syrians, Sidonians, Sicyonians and other envious people: Nevertheless this rude people did continue their idoltries taught them by the Priests, Sacrificers, Kings, and Princes, without turning to the true worshipping of one onely God

Wherefore after the great mercy and long tarrying of the iust Iudge, which by all manner corrections would have brought againe his people by diuine vengeance particularly; as by raising vp of warres, by captiuitie & bondage by diuiding of the kingdome partes betweene *Roboam* and *Ieroboam*, the successors of *Salomon* plunged in the depth of idolatry in inward warres among the people diuided, and by other scourges accustomed to correct those whom God doth fauour. to the end to bring them to his feare and obediēce. In the end these people, to much hardened and waxen old in their Idolatries, were taken into miserable bondage, vnder thy tyranny of Infidels, Assyrians, & idolatrous

latrous Babylonians, their Realmes quite ouerthrowen.

But within a little while after that this selfe same people, by the great mercy of God was deliuered from the handes vnfaithfull tyrants, was set againe at liberty, and was restored to their land of promise: they fell againe to their Idolatries, more then euer before, vnder the gouernement of their Sacrificers and high Priestes which ioyned the temporality and spirituality so together, that they were clad with Scepter, Roial and Crowne. Then succeeded the heresies of the Pharisees, of the Saduces Elleans, Galileans, Masbutheens, Hemerobaptistes and Samaritans, corrupted by the diuersity of strange nations which had inhabited and subdued the country of Samaria, neere vnto Iudea.

Joseph. 13. cap.
the Jew anti-
quitie.

Josephus in the
booke of the
antiquities of
the Iewes.

For the Babylonians did worship for their God *Socceberoth*, the Cutheens & Persians hauing for their God *Mergal*, or *Mergel*, the Hematēses, called vpō their God *Asima*, the Ananoys did worship
their

32 *Of holy signes, sacrifices,*

their God *Nebahze* and *Tharsace*, the *Sepharuainenses* did hold vpon their Gods *Aramelech* & *Animelech*.

Vnto the which Gods they sacrificed their children causing them to passe through the fier.

Thus then, when all kinde of Idolatrie was spread among the Isralites, the sacrifices were altogether corrupted, the Priestes became byers and sellers, couetous tyrants and Idolaters, the people paid tribute to the tyrants of Rome, their countrey of Iudea made one with the Prouince ioyning vnto Syria vnder the power of the Romans. The order also, the lawe & election of the high Priests was corrupted, & their dignitie abastarded altogether, inso much that without regard of the Leuiticall race, the high priestes were appointed by Consuls or Lieutenants of Rome as pleased them. And whereas before they continued during their iues, now they changed yeely. And when as the Scepter was taken from the stocke of Iuda,

and

Iosephus lib.

15. cap. 3.

Iosephus lib.

1. cap. 3.

Iu. cap. lib. 1.

cap. 1.

Genes. 49.

and her kingdome quite ouerthrowne,
as before it was prophesied: The incō-
prehensible greatnes of God did mani-
fest it selfe by his sonne begotten before
all worlds, which did so humble him-
selfe, that he tooke humane flesh of the
virgins wombe to redeeme his people,
and restore them to grace before God.

For as in *Adam* by his breaking and
abusing of the holy signe giuen vnto
him to keepe, all the lumpe of mankind
was corrupted with the leuen of sinne:
Euen so by the second *Adam* Iesus
Christ we are by grace purged from our
offences. To our first and vniuersall fa-
ther Adam was giuen a holy signe to
exercise his obedience, and to his suc-
cellours was giuen other holy signes, sa-
crifices & sacraments instituted of God,
as the tree of life, the fruits of the tree
of knowledge of good and euill, the
raine-bowe, circumcision, the lambe
without blemish, the bread without le-
uain, the cloud, the fiery pillar, the red
sea diuided, the heavenly Manna, the

A conferring of
Adam with Ie-
sus Christ.

C

water

34 *Of holy Signes, Sacrifices,*

water of the rocke, the immolation and offering of beasts for sacrifices, the arke of couenant, the brasen serpent, the purging water, the Temple builded in the middelt of the holy Citie: All which sacred signes, sacrifices and sacraments, were figures of that which was accomplished by Iesus Christ.

Iesus Christ

the tree of life.

Apoca. 2.

Rom. 11.

For first hee was the true tree of life, planted in the midst of the garden of God, in whom and by whom we which were bastard trees are grafted and set, to the obtaining of eternall life: hee hath giuen vs the keeping of the fruites of the tree of wisdome by his holy gospell, and commaunded vs to keepe it whole without abusing, without corrupting, without adding or diminishing, in paine of eternall death.

Rainebowe.

He hath bin as the celestial Bow bended in the aire to assure vs of the bande and couenant contracted between God and vs that wee should bee no more drowned in the floud of sinne. He was circumcised to accomplish the lawe in himselfe,

himselfe, that hee might cut away the foreskinne of our hearts, to spoyle vs of our old corrupted skinne in Adam. He was the flame in the burning bush, taking flesh in the wombe of the virgine conceived by the grace of the holy Ghost, without the seed of man, the holy virgin as the bush, remaining neuertheless perfect and vncorrupt. Hee was sacrificed as the iust & innocent Lambe, his blood being shed to preserve vs from the tyrannie of Sathan, and to open vnto vs the passage into the land of promise the kingdome of heauen. He is the true bread which came downe from heauen, without leauen, without corruptiō, and spot, whereof wee must eate for our spirituall nourishment, to the ende we may celebrate the feast of the Pharaonickall passage in the land of libertie. Hee was the cloude, the fiery pillour, the red sea diuided, which hath conducted vs, which hath deliuered vs from the hands of our enemies, out of whose side opened, came blood and water for our sal-

Circumcision.
Gala. 4.

The burning
bushe.

Pascall lambe.
Iohn. 1.
Hebr. 13.

Bread of life.
Iohn. 6.

1 Cor. 5.
The cloude,
the pillar and
red sea.

1 Cor. 10.
Iohn. 19.

36 *Of holy Signes, Sacrifices,*

uation and redemption.

The heavenly
Manna, the
rock flowing
water of life.
1. Corin. 10.

Sacrifice.
Heb. 7. 8. 9. 10.

Heb. 9.

The arke of
witness.

Brasen serpent
John 3.

Temple of
God.
John 2.

He was the heavenly Māna sent from heauen to nourish vs for euer, and the true rocke from whence flowed water to quench the thirst of all those for euer, which thirst and beleue in him. It was he that made the sacrifice of health for the defacing of our sinnes, the sacrificer and sacrifice, the offering and offerer abiding for euer a sacrificer at the right hand of God his father. He entred into the heauēly sanctuary, builded not with the hands of men, but with the hand of God. He was the true Arke of couenant & appoyntmēt, by the which God did manifest and declare his oracles and in the which he did rest to accomplish his diuine and incomprehensible misteries. He was as the brasen serpēt fastened to the crosse, to giue health to the sicknesse of althose which did turne toward him, and behold him in faith.

He was the true temple of God wherein the holy ghost doth dwell, in whome and by whome one God in trynity is worship-

worshipped. Hee was the true and holy sacrifice whereof was made the purging water for the cleansing of all spots, hauing by his owne ashes, that is by his owne bodie offered vp, sprinckled and watered with water issuing out of his side, all people beleeuing in him. The host and holy water. John 19.

The ceremoniall law being thus accomplished not by figures, but really executed by the incarnation, death and resurrection of Iesus Christ, our Saviour, our mediatur, our euerlasting sacrificer, and mercy obtainer, the infinite goodnes of God was yet more manifested by the new band, new ~~couenant~~ covenant and new comming of the son of God incarnate: For by his new testament confirmed by the death of the testator, he hath made vs fellow heires and inheritours of the kingdome of heauen with God. Heb. 9. Rom. 8.

For assurance of this heauenly succession gotten to vs by grace, after that he had finished the ceremoniall law, and abolished the same (as we haue shewed)

38 *Of holy Signes, Sacrifices,*

*i. Augustine
in his 3. booke
of the christian
doctrine. cap. 9.*

*Sacraments of
the new Testa-
ment.*

by the sacrifice perfectly made by the euerlasting Sacrificer, there were left vnto vs two sacred signes and holy sacraments wherein God hath vsed more fauour and more special grace, than euer hee did before his incarnation, in this that hee hath deliuered vs from the seruile law of circumcision, of difference of meates, and of diuers sacrifices ordained in the first Church of the Israelites, and in discharging vs of this heavy burthen, he hath so much the more comforted vs in ordaining vnto vs for a memorie and remembrance of our regeneration and life euerlasting, two holy sacraments, vnder two holy signes. To wit, the water of Baptisme, & the bread, and wine, for the partaking of his bodie, and that his grace might extend to all nations, God did choose those tokens & signes which were most cōmon & easie.

For Circumcision was a speciall marke for *Abraham* and his posteritie, the which Circumcision other nations were not accustomed to vse, although

Herodote

Herodote a Greeke in the history which he writeth of the manners of the Egyptians, doth attribute vnto them the custome to circumcise, especially their Priestes. But it is easie to coniecture, that hee had heard speaking of the Iewes dwelling in Egypt for the space of foure hundred and thirtie yeares obseruing the circumcision. Moreouer the Circumcision was ordained for the men onely, and not for the women: there was also a day set for Circumcision, the eighth day after the natiuitie: and the cutting of the skinne was painful and greuous. But the grace of God hauing abolished by his incarnation and perfect sacrifice, the rigour of the cereinoniall law, as wel for the difference of meates as of dayes, hath left vnto vs by his new will and couenant, the holy signe of water common to all, as well men as women, without difference of dayes, & in this holy sacramēt the child baptized feeleth no grief, as he did feele in cutting of the skinne.

Herod. lib. 2.

A comparing
of the circum-
cision with
baptisme.

Exod. 12.

Genes 17.

Num. 19.

This signe of water, to represent vn-

40 *Of holy Signes, Sacrifices,*

to vs the purging and cleansing of our sinnes by the bloud of Iesus Christ, was common not onely to the Iewes, which were wont to vse their cleansing water, but also to the Gentiles and all nations who had in vse the cleansing and washing with this water called *Lustrall* & *Expiatorie*, as may appeare by reading of auncient histories.

To the end then that the grace of God, by Iesus Christ might extend to all the world generally, to all nations, countries and prouinces, as well circumcised as vncircumcised, Iewes as Gentiles, God did choose the signe of water most common, so much the more applying it to the commoditie of man to draw him to feare and obedience. By the which signe hee instituted the holy sacrament of baptisme, for a note & assured marke of our regeneration, and purifying, represented sacramentally by the vertue of the holy ghost, in the which sacrament God doth assist and assure vs to be borne a new and made one with Christ Iesus,

Tit. 3.
Galath. 3.

Iesus, to be renewed & made members, of his members, and that he will receiue vs as clad and incorporate into him and by him.

Like reasons might be brought for the other holy Sacrament ordeined of God by his new Testament, to wit, of bread and wine. Which signes, tokens, figures and notable formes, all nations haue beene accustomed to vse in their sacrifices, oblations & ceremonies, concerning their religions, as well circumcised as vncircumcised, as well Iewes as Gentiles. Also the two kindes of foodes for the nourishmēt of man, are cōtained vnder bread and wine: For these causes our good God desiring to drawe vnto him all nations, to nourish and minister most necessarie food vnto the, did institute the cōmunion of the body & bloud of our Sauour Iesus Christ vnder the formes, holy signes and sacramentes of bread and wine: For as we are assured by the marke and element of water in baptisme to be regenerate and renewed

Sacrament of the holy supper of Iesus Christ.

in

in the body and bloud of Iesus Christ, represented by the sacrament of holy water, by the vertue of the holy Ghost. Euen so are we nourished by the communion of this body and bloud represented really by the Bread and Wine, consecrated for spirituall foode & nourishment euerlasting, and quickening by the power of the holy ghost, wherein God fauoured vs much in discharging vs of bloody sacrifices ordeined in the first Church of the Israelits, which were wont to be charged with many and diuerse sacrifices celebrated with the shedding of the bloud of earthly beastes, after the diuersity of offences, and persons offending. All which sacrifices were ended, and put away by the shedding of the bloud of the iust and innocent Lambe, Iesus Christ, which by his perfect sacrifice hath vtterly abolished all other sacrifices, reseruing vnto himselfe the dignity of the great and euerlasting Sacrificer, sitting at the right hand of God his Father. But he hath fauoured

uoured vs so much, that in place of the abolished sacrifices, he hath instituted the two holy sacraments before mentioned to assure vs of our regeneration, our purging, our adoption, our nourishment, & eternall life, giuen vs by the blood of our Sauour Iesus Christ,

But as the Israelites too grosse, and carnall, did rest in the exterior signes, corrupting the true vse of the sacramentes and sacrifices giuen vnto them of God: Euen so like abuse, yea, greater corruptions are come vnto our two holy Sacraments left vnto vs by the new testament of Iesus Christ, for the sacrament of Baptisme succeeded in the place of Circumcision, man (conceiued of corrupted clay) would not bee contented with Gods holy institution: But some haue brewed and corrupted the vse of the holy sacrament of Baptisme with adiurations and coniurings, iuggling of salt, of oyle, of tapers, creame, blowings, hoodes, or biggins, with an infinit number of crosses, on the forehead, on the
eies

Corruption of
the Sacraments.

Sacrament of
Baptisme corrupted.

44 *Of holy Signes, Sacrifices,*

Theodor. in his
booke of the
fables of here-
tikes.

*Ca. sine. Ca. post
quam de conse-
cratione dis-
tinct. 4.*

Ephethath .per
Satyr. 2.

Gala. 3.
Ephe. 4.
1 Cor. 15.

eyes, on the nose, on the backe, on the
breast, on the shoulders, on the mouth
to chase away Deuils : For the Massal-
ans heretikes authors of coniuring, and
crossing, do say that the child borne
accompanied with his Spirit or Devil
which cannot be chased away but by
adiuration and coniuring. And for this
cause, this holy sacrament of Baptism
hath beene corrupted so farre, that they
haue added thereunto strange termes
the Syrian language, with spettell and
purging sniuell,

What greater corruptions could
there be described then these abhor-
nable inuentions, as if the blood of Je-
sus Christ had not beene sufficient for
our regeneration and purgation : And
as if God had not beene of power suffi-
cient to perfect and regenerate vs by
the holy signe of water representing the
blood of Iesus Christ, if there were not
spettell coniured sniuell, oiles, salt, big-
gins, creame, torches or tapers, or milke
or hony inuented by other Heretikes.

Other

Other more subtile Magicians, Pithagorians, instructed in the Massalian doctrine haue added moreouer to pronounce twentie times ouer the man child presented to Baptisme, the name of a Deuill (which they say) doth accompany him, by that meanes to adiure and coniure him away. And at the Baptisme of a wench, to say the same thirtie times. Was there euer such detestable corruption in the sacrament of Circumcision? Wherefore (O Massaliās) haue you bruised your oiles, in the holy Sacrament of Baptisme? Following the heresie *Marcus* & *Marcosus*, which commanded to anoint the childrē that were to be baptized. The holy signe of water instituted by the hand of God, was it not sufficient to represent the precious bloud of Iesus Christ for our regeneration & purification, without brewing of greekes, of oile, of spetzel & other minglings, inuēted by the corruptors of the holy sacraments: The body and bloud of Iesus Christ, wherewith wee be clad by the holy

Tertullian in his booke of the crowned Souldier.

Epiph. lib. 1
tom. 3. heres. 34

46 *Of holy Signes, Sacrifices,*

holy water of Baptisme was it not sufficient to preserve vs from all tempests without borrowing of Biggins and Customs? And for another more great corruption and abuse it was permitted vnto women to baptise, following the error of the Marcionistes, Quintilians Cataphrighes, Montanists, Pepuzians, Priscillians and Artotirites. Was it euer permitted vnto women by the lawe of God to administer the holy sacraments or sacrifice instituted in the first Church of the Israelites, or in the newe Testament of Iesus Christ? In the History of *Moses* it is recited, how that his wife *Sephora* moued with a womanly rage, tooke the stone or knife wherewith she circumcised her sonne, but it is not written that shee or any other her like, hath at any time beene permitted to minister the holy sacraments by such corruptions of the holy sacrament of Baptisme: Many heresies haue sprong vp by the Catapaptists, Anabaptistes, Antipedobaptists and other heretikes, & scismatikes which,

Tom. 1.

Epiph. lib. 1. heres. 42. & lib. 2. Tom. 1. heres. 49.

Exod. 4.

which not contented with the pure and sincere institution of God, did more rest in the outward signes, then in that which by them was represented in spirit. He that desireth to know more particularly the abuses and corruptions inuented at diuerse times by diuerse humours of men, let him read our Ecclesiastical commentaries. It remaineth presētly to come to the corruptions of the other holy sacrament of the supper and communion of the body and bloud of Iesus Christ. By this short discourse, a man may cleerly know how variable and fraile man is, alwaies hauing abused the grace of god. For like as from the beginning of the lawe and instruction giuen vnto them, the people of Israel did euer corrupt the true vse of sacrifices, holy signes, and sacraments ordeined of God : euen so is it come to passe of the lawe of God by Iesus Christ, hauing instituted the maner to communicate his body and bloude vnder the figures and holy signes of bread and wine. The which holy sacrament

48 *Of holy Signes, Sacrifices,*

Sacrament of
the supper cor-
rupted.
1 Cor. 11.

Ecclesiasticall
historic.

Histo. tripart. lib.
9. cap. 37. & *lib.*
11. cap. 5.

Euseb. lib. 5. cap.
24.

Histo. tripart. lib.
9. cap. 38. & 39.

ment was abused in the time of the Apo-
stles by the Corinthians: Against whom
the holy Apostle did write epistles, to
the end to bring them to the true & sin-
cere obseruation of this holy Sacramēt.
Let no man therefore hereafter thinke it
strange if the successors of the Apostles,
from time to time haue corrupted the
true vse of this holy Sacrament. And the
more they were distant from the time of
the Apostles of Iesus Christ, the more
they fell into corruption: Yea abhomi-
nable, turning the vse of the Sacrament
into a depth of idolatry. First into what
contentiō fell the Church that was next
vnto the Apostles, about the determi-
ning of the daies wherein the holy sa-
crament should be celebrated? *Sabatius*
the heretike did institute the celebrati-
on of Easter with vnleauened bread af-
ter the maner of the Iewes. Certaine of
his sect did ordaine the vse of the holy
Sacrament to bee celebrated the 14.
Moone, as the Iewes did. It is sayd, there
were of this sect *Policrates* bishop of the
Ephesians,

Ephesians, *Philip Hieropolitan, Policarp, Truseas Melite* and *Narcissus* Bishop of Jerusalem. Of the contrary opinion were *Victor* bishop of Rome, & *Eleuther* his predecessor, with *Theophile* Bishop of Palestine. This contention continued more thē 300. yeares after the Apostles. Some celebrated the feast of Easter after the Equinoctial, whē the Sun did enter into the signe of *Aries*. Other obserueth the moneth *Xanthisee*, called by the Romans *Aprill*.

Some sayd (to wit) the *Quartodecimans*, that it was instituted by *S. Iohn*, to celebrate in the 14. Moone. Others advanced themselves to be taught by *S. Peter*, whereas yet there was no euident appearance of any thing. The *Montanists Phrygians* condemned the *Quartodecimans* obseruers of the course of the Moone, and that they ought to order themselves by the course of the Sun, begining at the Equinoctiall in Prime-tide: And by this meanes they celebrated eight Ides of *Aprill*, which is the 14. day

50 *Of holy Signes, Sacrifices,*

day of the same moneth; Prouided that it fell vpon the Sunday.

Eu. 5. cap. 4. There was not onely contention for the vse of the sacramentes in what dayes it shoulde be celebrated. but also there was great diuision among the Christians for ceremonies inuented to prepare themselves to receiue the same worthily: For some (as the Romaines) did keep the fast three weekes before Easter: The Illyrians and all Greece with the Alexandrians did ordeine a Lent to fast sixe weekes Others ordeined seauen weekes of fasting, leauing off from fve daies to fve daies.

*Hi. 5. tripart.
cap. 8.*

More and more to corrupt the holy sacrament of the supper, there was restored another Iudaicall ceremony, by the differences of meates: For some (during the time of fast) forbade eating of fieshe and fishe. Other forbade eating of flesh onely, permitting to eate fishe & foules which they said according to *M. 7.* did take part of the substāce of the water. Some also did ordeine to eate dry bread

bread and water onely . Others fasted
till noone without distinctiō of meates.

And to be short there was in the begin-
ning an infinite number of customes &
corruptions in the vse of the holy sacra-
ment of the supper, by ceremonies
brought in by the difference of daies
and meates, abbrogated and put away,
by the grace and lawe of Iesus Christ.

But was there euer any holy Apostle of ^{Colos. 2.}
God, which euer left in writing any law ^{Galath. 4.}
or commandement for the distinction ^{Heb. 7.}

of daies or meates to celebrate the holy
supper of Iesus Christ: their intention
was not to institute a religion of feastes
and a distinction of daies & meates, but
their doctrine did tend onely to teach
good life, and the true worshippe of
one God onely. Wherefore wee must
needes conclude that the ceremonie and
feast of Easter, to celebrate the supper of
our Lorde God is proceeded of meere ^{H. Ro. Tribars.}
custome: For none of the Apostles hath ^{lib. 9. cap. 38.}
left any thing in writing touching the
same.

52 *Of holy Signes, Sacrifices,*

To moderate such dissentions and cor-
 ruptions many councils were assem-
 bled, one at Sangaria in Bitine, by the
 which (to auoide all contentions) it was
 permitted to euery one to celebrate Ea-
Enseb. lib. 5, cap. 23. ster when he would. Another counsell
 was holden at Cefaria by *Theophile*
 Bishop of that place, and by *Narcissus*
 Bishop of Ierusalem. Another counsell
 in Achay. And another counsell was
 holden at Rome by *Vidor*, Bishop of
 that place.

After these litle corruptions, there
In the yeare of succeeded greater from time to time, ac-
Christ, 114. cording vnto the humours and affecti-
 ons of the Bishops of Rome, *Alexander*
Platine. the first of that name, being come to be
Sabellicus, superintendent of the Romane Church,
 the first of the successors, of the Apo-
 stles of Iesus Christ, and also the first
 of the corrupters of the holy sacrament
 of the supper ordeined to mixe water
 with the wine before the communion:
 wherein he meant to reforme the Gos-
 pell of Iesus Christ, which had institu-
 red

ted the communion of his body and bloud, to be vnder two kindes, Bread & Wine, but *Alexander* added a third kind (to say) Water. He restored also the Iudaicall ceremony of vneleuened bread (called sweete breade) to celebrate the Easter as the Iewes did, following therein the Ebionits, which taught that the ceremoniall law of *Moyfes* was necessarie for saluation: As also *Symmachas* an Heretike in Palestine had taught. If Iesus Christ was circumcised to accomplish the ceremoniall law, is it therefore needfull for vs to be circumcised? Moreover if it pleased him (to accomplish the ceremoniall lawe) to vse in the dayes of sweete bread, vneleuened bread: It is therefore necessarie to turne againe vnto the rigor of this ceremonie abrogated by the sacrifice perfectly ended by Iesus Christ? In what place of the holy Gospell could *Alexander* euer finde to mixe water with the wine? And for to binde Christians to vneleuened bread. Is it of any more value, then his inuen-

Euseb. lib. 3. cap. 27. & lib. 6. cap. 14.

cel. lib. 39. cap. 21.

tion, to chase away Diuels with water salted and coniured? And as touching his coniured water ordeyned by him, we will shew hereafter that the originall thereof came from *Numa Pompilius* the great Coniurer and Romane Idolater, But as for the mingling of the water with wine, that should seeme to bee taught by the religion of the ancient Idolaters, which were wont in celebrating their sacrifices, in one chalice to consecrate the water with the bread, specially in the feast dedicated to the Sunne, which the Persians did worship, called of them *Mithras*. And in the feast also of *Nephtales*, water was vsed for the sacrifice. According to this comparison, *Iustin Marir* maketh relation of the custome obserued among the Idolaters, and Christians, for the Bread, wine, and water consecrated. By the one that is to say, by the Idolaters, in the name of their Idolles and by the Christians in the name of their true God. Alwayes this first corruption in the vsage of the
 holy

Iust. in his
 apologie.

holy sacrament by the mingling of water with wine, beyond the commandment & ordinance of God did not continue without controuersie: For the *Greekes* were of a contrarie opinion that it was not necessary to mixe water with wine and that they would not followe the corruption of *Alexander*. *Amarcanus* was of the same aduice that *Alexander* was, saying that it was necessarie to mingle it with water.

Inno. lib. 4. cap.
5.

The subtill Sophist *Scot* doth affirme absolutely that it is not necessarie the water to be mingled with the wine, because saith he it cannot be changed and transubstantiated into bloud if first it be not changed into wine.

Other more ingenious would rather interpretate the institution of *Alexander*, laying the wine to be conuerted into bloud but as for the water it was transubstantiated into the water which came out of the side of Iesus Christ.

This first corruption of *Alexander* did giue occasion of many other to succeed:

*S. Augustine in
his book of the
relikes. cap. 26.*

& 64.

Epiph. lib. 2.

Tom. 1. heres. 49.

For some inuented greater bruings to mingle it with bloud drawn out of yong Infants to mixt with the bread of the holy supper of Iesus Christ, as the Cataphruges which began a kind of transubstantiation of wine into bloud really & corporally. Some other adioyned therevnto cheese called Artotirites, that is to say, cheese bread. Others also abusing this sacrament, in steede of wine tooke water vnder pretence of more greater abstinence. Other ordained to temper the bread with wine, which the Massalians do yet holde in their missall sacrificers.

For another more detestable corruption of the holy sacramēt, some bishops of Rome haue forbiddē their Massalian sacrificers to minister vnto the Christen people (which they call lay) the body of Iesus Christ vnder both kinds, but only vnder the holy signe of bread, and not of wine, the which they kept for the Priestes Massalians sacrificers. Is not this corruption directly against the holy

ly gospel and institution of the supper of
Iesus Christ, which hath ordained and
commanded all faithfull to eat his bo-
die, and drinke his bloud. When hee
tooke the cup vsed hee not these proper
tearmes, *Drinke all of this wine in me-
morie and remembrance of my bloud
shed.* Hath hee vsed any other tearmes
for eating of his bodie by the figure of
bread, then he hath done for the drink-
ing of his bloud by the signe of wine? If
one should compare herewith the holy
signe ordained of God in the Church of
the Israclites, a figure of the communion
of the body of Iesus Christ (which was
the pascall lambe) the fleshe whereof
was cōmanded to be eaten of all persons
without exception, for as much as they
were circumcised: Was there euer any
difference in the eating of the pascall
Lambe, and celebrating of the Passeo-
uer of the Iewes among the Leuites of
the stocke of the Priestes and the other
cōmon people? For another detestable
corruption, the Massalians haue institu-
ted

Matth. 29.

Mark. 14.

Luke 22.

1. Cor. 11.

1. Cor. 11.

ted by their misall Idolatries, to sacrifice and offer the body and bloud of Iesus Christ, in reiterating (by meanes) the sacrifice of Iesus Christ perfectly ended & cannot be done againe: for that it was not after the order of *Aaron*, but after the order of *Malchisedech*, an euerlasting sacrificer, who hath left no successor. Also the holy apostle whē he admonished the Corinthians reuerently to celebrate the supper of Iesus Christ, did he command them to sacrifice? No, but to communicate and eate together the body and bloud of Iesus Christ. The beginning of the holy supper was not to kill, offer, and ordaine a sacrifice to offer to God: But onely to eate and drinke at the holy feast prepared for vs by Iesus Christ the euerlasting sacrifice & euerlasting sacrificer, which hath reserved vnto himselfe on'y this eternal priesthood; And yet neuertheles hath left his holy institution a banquet ordained for vs of bread and wine, representing his body and bloud.

After the corruptions aboue sayde,
Sathan

Sathan the diligent Babilonicall builder imploied all his forces & strengthes, to build an invincible fortresse of Idolatry, to the end to fight against, and vterly to throw downe the kingdome of Iesus Christ, when he did enterprize the building of the Masse to be brought in, in the place of the holy sacrament of the supper, as we wil briefly and so clearly declare, that the most hard hearted Pharisies (made olde in their ancient Idolatries) shall acknowledge by the veritie of histories their errors and abhominable heresies.

Before the painting out of this Maze of error (wherinto the Messianians are plunged) I thought it necessarie, briefly to discover the ancient religion of the Romaines, the raigne of the occidentall empire: and of the Emperours which haue exercised both the temporal office, and the dignitie of the great bishops superintendents of the religion & Church of Rome. All other (as well as I) shall confesse that the Romaine religion altogether

711. l. iii. lib. i.
Decad. i.

Funestella.
his booke of
magistrats of
Rome.

together for the most part to haue beene instituted by *Numa Pompilius* the second King of the Romaines, about 700 yeares before the incarnation of Iesus Christ. Then were instituted the Bishops which afterward were brought to a certaine number, vnto foure, then the number was augmented to eight, and by *Syl'ato* 15. In the colledge of Bishops there was one chiefe Bishoppe, which was chosen by the other lesse bishops of the same order and dignitie, like as the little bishops purple Cardinals haue practised the election of the great Romaine Bishop, of their estate, order and dignitie. This Pompilian religion hath beene so well obserued by the Romanes, from the father to the son, that it hath beene impossible to destroy and plucke vp the same, but hath continued to this day, as euery one may easily perceiue by this little collection.

To confirme this point there is none that can bee ignorant, which lusteth to read the Romaine histories, that before
the

the incarnatiō of Iesus Christ there was not one King, Consul, Dictator, or Romaine Emperour instructed in the lawe of God. But all were Idolaters and Infidels, following the religion of *Numa Pompilius* the coniurer. And that more is, after the incarnation of Iesus Christ, for the space of 300. yeares or thereabouts, there was no Emperour, nor Romaine Councel which would change his religion to embrace the lawe of Iesus Christ. But contrariwise they haue labored with tooth and naile to exercise all kind of crueltie against the church of Iesus Christ, as the Ecclesiasticall histories doe largely declare, painting out great persecutions vnder the great Romaine Bishops, to wit, *Claud. Tiber. Nero, Claud, Domitian Nero, Fla. Domitian, Traian, Elie Hadrian, Antonian Philosopher, Septime Seuer, Iul. Maximus, Mar. Quin. Traian, Dece, Licine, Valerian, Valere Aurelian, and Diocletian*. All which were Emperours and gouerned the Empire and Romaine religion for 300. yeares

Euseb. in his booke of the Church historie the yeares of Christ. 34. 68. 94. 112. 113. 167. 202. 238. 254. 257. 276. & 292.

yeares after the incarnation of Iesu Christ and in their moneyes, sepultures monuments, tytles and autentique letters, did hold the name of great Bishops and high Priestes as diligently is gathered in a booke of the antiquities of Rome, wherein bee described the Images, moneies, and monuments of the ancient Emperours of Rome, which were all called great Bishops, by these titles, *Jul. Ces. Pontif. max. Tiber. Nero Pontif. max. Claud. Nero. Pontif. max. Vaspasianus Ces. pontif. max. Traianus Impera. Pontif. max. Marc. Aurel. Anton. Aug. Pontif. Heliogabalus summus sacerdos Aug. Adrianus Imper. Pontif. max. Galerius Maximianus Pontif. max. Tit. Ces. Pontif. max. Commod. Impe. pontif. max. Flavius Constantius Aug. Pontif. max.* Which being then Emperours and great Bishops would suffer none other head in the religion and Romaine Church then themselves, being alwaies enemies of Iesus Christ. For when the Apostles did preach Christ to

In the booke intituled the discourse of the religion of the ancient Romaines by William de Choul. bayly of Daulphine.

to be the Soueraine Priest, great and euerlasting sacrificer, without any succellour after the order of *Melchisedech*, the tyrants of Rome and their Lieutenants, did take an occasion to condemne Iesus Christ, fearing that the authoritie of the Emperours and great Romaine Bishops should bee diminished. With what furie were they enraged for the space of 300. yeares against the christians and Christs religion, to defend their auncient religion of *Pompilius*: what answer was giuen to *Theodose* the Emperour by the senate and senatours of Rome, when it was put forth vnto them to change their religion, and to receiue the religion of Iesus Christ, They shewed that they had possessed their *Pompilian* religion more then 1000. yeares, & that all changing of religions were the destructions of common wealthes.

Wherefore consiſting in their olde Romane religion, they remained without receiuing of the law of Iesus Christ.

By these histories it is easie to bee resolved

In the Catalog
of Emperours,
in the end of
the historie of
Nicephore the
yeare of Christ
410.

64 Of holy Signes, Sacrifices,

solved that for the space of 400. yeares
 and more the bishops of Rome which
 called themselves Christians could ne-
 ver obtaine of the Senate and Romane
 Senators to receive the holy Gospell,
 much lesse could they convert the Ro-
 mane Idolater, causing them to forsake
 their inveterate Idolatry: For the Bi-
 shops of Rome were too much occupi-
 ed in restoring the Iudaical and Pagan
 ceremonies for the distinction of neates,
 ordinance not to fast Sunday and Thurs-
 day, to set an order for table cloathes,
 veales, vessels of gold and silver, sen-
 sors and tapesterie, & other ornaments
 of the alters which consumed with age,
 were ordeyned to be burned and the
 ashes to be put in the fount. Other were
 meruailously occupied to restore the
 Iudaicall ceremonies of sweete breade,
 and trauailed their spirits greatly to cor-
 rupt the true vsage of the holy sacra-
 ments instituted of God, by mingling
 of water with wine, bruining of salt with
 the water to make it purged and coniu-
 red

In the canon
 revealed by
 Clement Bishop
 of Rome. 21. 22.
 62. 95.

Alexander
 the first of that
 name Bishop of
 Rome in the
 yeare of Christ
 110.

red to driue away Diuels. Other also *Sixtus* Bishop did trauell to institute Corporasses of of Rome in the fine linnen to lay vppe the consecrated yeare of Christ hostes, and to ordeine also albes and o- 121.
ther veltiments of the Priests for their *Siluester* Bishop sacrifices of white collour without spot. of Rome

Some did torment their braines to in-
uent the feastes of dedication and conse- *Higinus* Bishop cration, with coniuring, with salt to of Rome in the driue away Diuels. And some other to yeare of Christ 140.
inuent oyles and creames to corrupt the

holy sacrament of Baptisme. Moreouer *Fabian* Bishop (during the raigne of these Tirants, Em- of Rome in the perours, and great Bishops) the Bishops yeare of Christ 240.
of Rome desiring to make their names

to continue for euer, did dreame in their
spirits to builde Temples, not vnto the *Pius* Bishop of Rome in the
honour of God, but in the name of their yeare of Christ 144.
hee and shee Saints, canonized by them

at their pleasure. Other did occupie
themselves to ordaine that the consecra-
ted breade and wine falling vpon the
ground, should be left to the sacrificer,
& the rest remaining should be burned
with fire: and the albes should be layed

Zepherin Bishop
of Rome in the
yeare of Christ
200

Calixtus Bishop
of Rome in the
yeare of Christ
210

Eutich Bishop
of Rome in the
yeare of Christ
282

The red robes
of Cardinales.
Siluester bishop
of Rome in the
yeare of Christ
314.

vp among the reliques. Other did tra-
uell to set an order among chalises, whe-
ther they should be of glasse or of wood.
And by other were instituted solempne
ceremonies foure times a yeare to bring
Christians to the bondage of distinction
of daies.

Some were occupied meruailously to
ordaine the offering and consecration
of fables, to celebrate funerals in pur-
ple garmentes after the maner of the
vestiment called *Trabea*, the which the
Idolators did vse in triumphes celebra-
ted in the honour of their Gods.

And the like purple garment is vsed
of the Cardinals to this day. Others
were occupied to inuent a confirmation
for yong children, and that the Bishops
only should consecrate the creame: To
honour also the Bishop of Hostiense, by
whose hāds the bishop of Rome must be
consecrated, with a cloke called *Palliū*.
And to inuent an infinite nūber of other
vnnecessary ceremonies, cōtrary to the
libertie of the Gospell giuen vnto vs by
Iesus

Iesus Christ: How was it then possible that the first Bishops of Rome should draw the Princes, Senators & Romanes vnto the law of the Gospel, during 300. or 400. yeares after the incarnation of Iesus Christ, seeing they did not labour but to corrupt the vse of the holy sacraments, and to restore the Iudaicall ceremonies, and Idolatries of the heathen the ancient Romanes ?

But here might one object one *Philip* which some vaunt to haue beene conuerted to holy Baptisme, the maners of whom were so wicked that they gaue occasion to the most credible authors, to describe him vnworthy the name of a Christian. One might bring in *Constantine* the great, which caused the Councell of *Nice* to assemble: but his residence was in *Grecia* being called the Emperour of the East. And yet would he neuer receiue the signe of Baptisme to bee regenerate by the bloude of Iesus Christ, vntill he was 65. yeares olde, at what time he was baptised by a Bishop

Chronicle of
Iohn Baptist.

Histo. tripart. lib.
3. cap. 12.

of Nicomede Arian, named *Eusebe*, the same *Constantine* being at point of death. *Silvester* then Bishop of Rome, must not cracke that he converted this Emperour to the faith: For this same *Silvester* would not assist the assemble of the Councell holden at *Nice* in the yeare of Iesus Christ. 325. How so ever it be, it is convenient to have recourse alwayes to the verity of Histories, wherein is recited the answer of the Senate and Senators of Rome, to the Emperour *Theodosius* more then 60. yeares after the death of the same *Constantine* the great: Which was, that they would not receive the lawe of Iesus Christ, but observe their auncient lawe *Pompilian*, to avoide the ruine of their common wealth, which might come by the changing of religion. whereby may be well gathered that then the lawe of God was not received nor approved at Rome by the Senate and Senators.

It resteth that presently we come nearer to the time following. After the de-
cease

cease of *Theodoze*, the Romane Empire of the West began so to bowe, that in short time it was quite put out by *Wandeloys* & *Alarins*, which were the chiefe that sacked Rome, burnt the most part of it, and rauished the proper daughter of the Emperour *Theodore*: whom they married to *Ataulphe* king of the Gothes. A litle while after succeeded the Hūnes. Then *Attila* King of the Gothes, which vsurped Italy.

Paul. Emil. lib. 1.
the yeare of
Christ. 412. 154

Elond. lib. 2.
Decad. 1.

About this time the Romane Empire of the West was spoiled of all Germany, Asia, Sarmatia, and all the Prouinces tributaries, vnto Danube: Spaine also, Aquitania, Gascoygne, Bourgoygne and all the Gaules did reuolt from the Romane tyranny. Then succeeded the Ostrogothes with their King *Valemir*, *Theodemer*, *Theodorike* and other Heathen and Infidels. The Visigothes also, all vsurpers successiue of Italy. Afterward raigned *Totilas*, which forced, robbed, and burned Rome, and all Sicile. In the end the Lombards condu-

Procop lib. 3. of
the warre of the
Vandals in the
yeare of Christ
486.

The yeare of
Christ, 550. 554

Paul Emil. lib. 8
the yeare of
Christ, 568.

sted by their Kings *Alboin* did raigne, which vsurped Italy. These barbarous nations, Idolaters and Infidels did serue as whippes ordained of God to punish the Idolaters of Rome committed by them, which had knowledge of the holy Gospell And yet turned back frō the true worshiping of God, violating and corrupting the holy sacraments by the inuentions of men: To punish also the infidelity and obstinacie of the Emperours and Senators of Rome, which first of all caused the Lieutenants, & officers appointed in Iudea to crucifie Christ & his holy Apostles, to persecute the Christians, and alwaies to resist the lawe of the Gospell to maintaine their religion *Pompilius*.

Thus we may conclude, that during the space of 400. yeares the Romane church of Emperours and Senatours, hath ever beene contrary and enemies to the lawe of Iesus Christ. Then afterward (the occidentall Empire being ouerthrowen) Rome and all Italy was ruled

ruled & gouerned 300. yeares, or there about, by Kinges, Princes and Dukes, Idolators and Infidels. namely by the Vādales, by the Gothes, by the Hūnes, by the Astrogothes, by the Visigothes, and by the Luimbards in such sort, that during the space of 700. yeares or there about, after the incarnation of Iesus Christ there was no Emperour, Kinge, nor Prince of Rome, which would embrace the law of Iesus Christ. The which gladly and shortly I haue declared, to the end that the Reader thinke not strange, that I haue heere shewed the sacrifice of the masse, to haue taken his beginning of the ancient religion instituted by *Numa Pōpilius* more then 700. yeares before the incarnation of Christ.

And so afterward also the same sacrifice hath beene continued by the Idolatrous Romanes inueterate and hardened, so in their *Pompilian* Religion, that they woulde neuer put away the same.

But to the end that nothing in the Ro-

mane Histories bee kept close which might obscure the clearenes of the veritie, during the tyranny and vsurping of the nations aforesayd, in Italy was erected a litle Lordship at Rauenna, which continued about 183. yeares vntill it was rauished by a Bishop, which inuested himselfe, and encroched into the chaire of *S. Peter* by the meanes of a donation and demission practised by *Pepin* in the yeare 758. in recompence of a tyranny exercised by *Zacharie Grec.* Bishop of Rome, who spoyled the true inheritors of the crowne of France, namely *Chilperic* or *Childeric*, whom he shut vppe in a cloyster to make the kingdom to fall vnto the sayd *Pipin* the sonne of *Charles Martell* bastard. This donation of *Pipin* thus giuē to the great Romane Bishop, was the first originall of the greatnesse of the Popes of Rome, who do holde vnto this day the Lordship of Rauenna. (800. yeares being past) with a great number of Townes along the Sea *Hadriatique*, cōmitted vnto them

Blond. lib. 1.

Paul. Emil. 2.

them by *Pepin*, contrarie to the expresse commandementes of *Constantine* then raigninge Emperour of the East in *Grecia*.

Whiles this little lordship was continued at Rauenna, long time before the donation of *Pepin*, the Bishop of that place seeing that there were no more Emperours of Rome (which was gouerned and kept vnder by barbarous people and Infidels) lift vp his hornes in such sort that hee preferred himselfe to be Bishop of Rome, and made himselfe the heade of the Church, and also himselfe and his successours Bishops of Rauenna, so long as the Lordship hath continued. This was the first little Antichrist which would take vpon him a tyrannie in the Church, to follow the earthly tyrannie of his Lordship.

Afterward there rose vp another greater Antichrist in Constantinople, named *Iohn* Bishop of that place: Who seeing the occidentall Empire of Rome ouerthrowne, and the other of Constantinople

The yeare of
Christ. 588.

Sabellicus

In the yeare of
Christ. 600.
Blond. lib. 1.

Greg. 15. 4. of
his epistles,
cap. 26.

The yeere of
Caroll 604.

Plat. 7.
Sect. 16.

The yeere of
Caroll 611.

Mat. 23.

Constantinople highly exalted, hee would also follow the tyrannie of the world, and sturte vp a spirituall rule in the Church of Iesus Christ. Hee caused himselfe to be declared by a councell holden at his pleasure Bishop *Eccumenique*, that is to say, generall and head of the whole Church. But soone after the great Bishops of Rome gave such order that by treason the Emperour *Maurice* in Constantinople was cruelly slaine, hee his wife, and familie, by wicked *Phocas*: who to recompence this detestable murder committed by the aduise of the Church of Rome, alwaies contrary to Iesus Christ, hee declared *Boniface* the third of that name, the generall head of the church of God, taking vpon him the authoritie of Iesus Christ the great and everlasting high Priest, the onely spouse and head of his church. Who can better describe an Antichrist, than hee that doth enterprise a tyrannie in the church of God, a polygamie in the church the spouse of Iesus Christ attributing

tributing to himselfe that power which Iesus Christ hath reserved to himselfe, to bee perpetuall with his church, by the vertue of his holy spirit to conduct and governe the same? May not hee rightly be called Antichrist which doth enforce himselfe directly to goe against the holy gospel of Iesus Christ, who commanded his Apostles (when he sent them to preach his word) that they should not institute a Monarchie in the church, as the Princes, Kings, and tyrants of the earth? That none amongst them should enterprise to call himselfe the head or greater then other: but all as brethren were humble being assured to haue one head, and one heauenly father, which will tarrie with them and assist them for euer; to inspire and conduct them in his holy will. Is not hee of good right Antichrist, which will haue himselfe called the successeur of Iesus Christ in the great Bishoprick, & in the high priesthood by him exercised? The which dignitie he hath reserved to himselfe,

Math. 23.

Luke 11.

Marke 2.

selfe, abiding a high^r soueraigne Priest
 for euermore: who hath left no successeur
 in his dignitie as *Aaron* did and his
 successeurs in the dignities of the high
 Priests of the Iewes: But is after the or
 der of *Melchisedech* a king & high priest
 without any successeur in his dignitie
 Wherefore then (O Antichrists of Rome
 haue you taken vpon you the dignity of
 the highest Bishops as the heads of the
 church of God, and vsurped also the au
 thority of Iesus Christ, causing your
 selues to be called most blessed & most
 reuerend fathers and Popes, hauing in
 stituted a colledge of little purple Bi
 shoppes to choose the great Bishop, but
 onely to the end to renew the auncient
 Romaine religion of *Numa Pompilius*,
 the first authour of your Pontificall dig
 nities.

About the same time that *Phocas* the
 cruell murderer did erect an Antichrist
 in the Romane Church, *Mahomet* was
 risen in the Church of Arabia, instru
 cted

sted by the Monke *Sergius*, about the
yeare 620. for this Apostate Heretike,
seeing the lawe of God altogether cor-
rupted by the traditions of men, and the
holy Gospell contemned, sectes and di-
uerse heresies sowed, as well by the
Iewes. Pharisees, Esleens Saduces, Mas-
butheans, Galileans, Hemerobaptists,
and Samaritans : as also by the Christi-
ans, Simoniaques, Nicolaites, Cerinthiēs,
Menandriēs, & Ebionites, Valētinians,
Cerdonians, Marcionistes, Montanistes, *Seeke the*
Cataphrighes, Tatians, Eueratits, Seueri- *Church histo-*
ans, Artemonistes, Porpherians, Hel- *ries.*
chesaites, Nouatiens, Sabellians, Chi-
liastes, Paulianistes, Manicheans, Auto-
moufiasites. Arrians, Eunonians, Mace-
donians, Euuomiotheophroniens, Eu-
uomioentichiens, Aetians, Donatistes,
Luciferiens, Patripassians or Theopha-
tites, Photiniens, Marcellians, Paulosa-
mosetans, Apolinaristes, Iouinianistes,
Pelagians, Acariens, Olimpiens, Qua-
ternitaries, Monothelites. And other
Heretikes hauing corrupted the true v-
sage

sage of the holy Sacraments ordeyned of God, seeing also specially the Mes-
salian secte to prosper in their ceremo-
nies, taken partly out of the Iudaicall
lawe, and partly out of the heathen I do-
latrie he inuented the great *Alcoran* de-
cree, wherein he set many chapters & ar-
ticles called *Azoares*, which are as lawes
and rules of the Mahomet Religion.

This preface & briebe discourse of the
Romane history me thought necessarie
to recite before I would begin to dis-
scribe the originall of the sacrifice of the
Maïse: Alwaies to bring the Reader to
vnderstand the veritie of the fact: How
the Emperour of Rome hath bin gouer-
ned vntill the decay thereof, about the
yeare of Christ 410. And how the bar-
barous Idolators did vsurpe the same:
for the space of 300. yeares, how also
the Antichristes did rise, and in the end
the Emperour of Rome was transf-
ferred to the Almaines, which
keepe it to this day, 500.
yeares being passed.

Of

Of the Masse.



O begin this our little
treatise of the Masse,
first of all it is conue-
nient to interpret
this tearme Masse, of
the ancient Romaines

The originall
of the tearme
of the Masse.

called *Missa*. Some haue honoured this
Missal sacrifice to haue taken his begin-
ning of the Hebrewes, bringing in the
place of *Daniel* speaking of *Maozin*, as *Daniel. 11.*
if they would signifie the Masse by *Ma-*

ozin. But this tearme is very strange
frō *Missa*, or Masse. And there are other
Hebrew words which are more nearer,
to wit, *Messa*, which is as much to say
as conculcation or treading downe,
whereof mention is made in the history
of the kinges of Israel. Another tearme
also is found, very comfortable vnto
this common tearme Masse, namely
Messall, that is to say, hell or graue. But *Iosua. 19.*
I am well assured that the high Priestes *Messall.*

of

Metall. Hell.

of Rome will not take the originall of their sacrifice of the Masse from the Hebrues, acknowledging their Masse and Metall to be a conuocation, graue, or hell. Further to speake the truth the Author of the Romane Religion *Nu- ma Porapilius* neuer thought of the Hebrues, when he first instituted the Masse much lesse this tearme *Missa* or *Masse* can haue his originall of the Greekes, seeing they haue no sacrifice of that name, notwithstanding that some haue made some reason to bring in this terme of Greeke *Mixen*, that is to say in English, to whisper or hide in secret. As if the Mettalian sacrificers had receiued of the Greekes Idolatours, to keepe secret the chiefe and principall words of their Masses, to the end they should not be vnderstood of the assistance but haue obserued to murmur and blow betweene their teeth the Canons, and other speciall words, which neither they vnderstoode themselves, nor other, which beheld them. Neuerthelesse neither the
Hebrue

Hebrue termes, nor Greeke vocables in no wise can be appropriated to the missall sacrifice. Wherefore it beho- ueth to haue recourse to the true original of the terme *Missa* or *Masse* taken of the auncient Latines the Romanes, which were accustomed to vse these termes, *Missus*, *Missa*, *Missilis*, and *Missio*. As we say in English a Messenger, a Message, and Messiuenes for letters sent: For whē the ancient Idolaters Romanes would giue leaue vnto the assistance at their Sacrifices celebrated to go home, they caused to be pronounced in the end of the sacrifice these words. *I, licet, Missa est*. Depart, it is permitted the as- sembly hath leaue to retire or depart. And in procelle of time, for that this song did note vnto the people a licence to go home, most agreeable and desired as a songe and terme most comfortable & pleasant it hath bin kept and the sa- crifice honoured with this terme *Masse* or *Missa*. to confirme this point there is two thousand yeares past, and the same

Masse taken of the auncient La- tins Romans.

Apud Græcos
Sacerdos functus
misterio sic re-
nunciabat Laois
aphesis quasi po-
pulum missum
faceres

Apul. lib. 11. de
asin. au.

F

termes

tearmes bee sung yet vnto this present day, *Me Ma Ma*, which doth signifie a leaue giuen to the company or assembly to depart and goe home.

In such sort that those which do haunt the temples or churches, as soon as they doe vnderstand this pleasant song, *Me Ma Ma*, a man may see them ordinarily to awake and leape for ioy as being assured to haue licence to go to dinner.

In the booke of
the description
of Africa by
Iohn Leon African.

The Arabian Mahometistes instructed of long time by the monke *Sergius*, as we haue declared haue this terme of Masse in great commendation, with which vocable they haue honoured towns or cities called Meila situate vpon the mouth of the Ocean, vpon the point which doth make the beginning of the mount Atlas.

Meila the
Turkes.

Nere vnto the same towns in the suburbs there was a temple much reuerenced by the Idolatrous Turkes, for that they did beleue that in *Meila* should be borne the iust bishop promised and prophesied

prophecied by *Mahomet*. They did be-
leeue also that vpon the coast of the said
place of *Messa*, *Jonas* was cast after hee
was swallowed vp of the whale.

They haue also this name *Messala*
maines in as great honour as we haue the
name of Christians. As if the would sig-
nifie by this vocable *Messalanian* saued.

Messalamans.

In the booke of
the great Turks
Court by fryer
Antony Gesse-
rie.

Moreouer the *Mahematists* doe ho-
nour also their priests with the name of
Masse, calling them *Messen*, and their
temples *Messin* or *Meschit*. Those then
which are inforced to bring to light the
Anatomy or descriptiō of the *Masse*, the
pieces, the groundes, the pathes, and en-
creasemēts, ought to describe it with
great reuerence, hauing due respect to
the ancient religion *Pompilian* and *Al-*
coran of *Mahomet*.

In the booke
aboue sayd.
Messen.
Messit.

Now after that we haue resolved the
name of *Masse*, and of *Missa*, in the La-
tine tongue, to haue taken her begining
of the ancient Romaine Idolatours, and
not of the Greekes or Hebrews. It be-
houeth vs to come to the garmentes of

the Messalian sacrificers. But in passing by we must not omit that name Bishop, to haue his originall also of the Romaines as wee haue declared also in our commentaries. Also the name *Papa* or *Pope* had his beginning of the ancient Idolatours, who were wont to call vpon their God *Iupiter* calling him *Papa Iupiter*, specially the *Babinians* and *Scithes*. The which name Pope is taken of the Greeke word *Papus*, that is to say great father. And also the very title written vpon al the requests presented vnto the great Romaine Bishop, is most blessed father, and to the lesse purple Bishops most reuerend father, and to the little Bishops reuerend father. Holding all this word father or *Papa*, a great father, which was wont to be a common name for all Bishops But afterward the great Romaine Bishoppes did reserue it for themselues onely. There is also another name reserued for the little bishops, called curates, which are superintendentes in euery little parrish, hauing borrowed

borrowed this name Curate of the ancient Curions of Rome. If one will not deduce the etimologie or signification of the same from the Greeke worde *Cura*, that is shauing or polling, for that the ancient Curions & Sacrificers had their pollings & head shauen after the forme of the Babilonians, or of the Herculi-ans Bishops, called for the same cause Stephanophores, as bearing a crowne vpon their heads. Wherefore me thinketh that all the members of the Missall sacrifice had their begining of the *Pom-pilian* Religion and that one should do wrong to the ancient Romane Idolators if he should take from them the original of the names of Masse, of Bishop and of Curate, as it is iustified and euident by the ancient Romane histories. Touching the vestiments of the Masse Sacrificers *Numa* ordeined that it should bee white, called by the Latine word *Alba*, *an albe*. The which name *albe* hath continued to this day for the vestiment of the Priest celebrating Masse. Aboue

Cura.
Curio, sacerdos
Cur qui in sua
cura, id est in
sua parrochia
sacris præerat.
Tit. Liv. lib. 1.
Decad. 1.

Tit. Liv. Fenes.
Pompo. Let.

Aulbe.

*Alex. ab Alex.
lib. 4. cap. 17.
Super tunicam
aneam pectori
tegumen. Tit.
lib. Deca. 1.*

Chasuble.

*Virgil. lib.
Ene. 3. purpureo
velare comas
ad opertus ami-
ctu sit capite
ante aras phrygio
velamus amictu.*

the aulbe was also ordained for the sacrificer to weare a little iacket painted in colours. And aboue that an ornament for the brest of brasle or copper, afterward chāged into gold or siluer, which the Massalians called a Cheasuble, they vsed also a vaile to couer their head in sacrificing, called an amice first instituted by *Eneas*. These be the principal vestiments instituted by *Numa*, more then 700. yeares before the incarnation of Iesus Christ. True it is that afterward many inrichments of the Iewes were added thereto, as the Stole, the Ephod, the Zone, or Girdle. the Miter or Thear, and certaine other ornaments, the goodlier to garnish the great whore of Babilon.

Titelman in

*tracta. de exposi.
myniste. misse &
Gaber. Piel in li.
de exposi misse.*

But the Massalians willing to disguise the originall of their vestments of the masse haue imagined the aulbe to figure the conuersation of Iesu Christ in his flesh, or the puritie of his body incarnate in the wombe of the virgin. Other doe interpret the white colour to signifie chastitie and continence. Others playing

playing & mocking the passiō of Iesus Christ do sophistically signifie by the aulbe, the white garment presented by Herod vnto Christ when he was sent backe (as a foole) to Pilate. Philo the Iew a more excellent philosopher, in his treatise of dreames, doth subtelly say the aulbe doth signifie the certaintie of the most cleere light of God, which hee calleth ens: the linnen also wherof the aulbe is made, they doe interpret the subtiltie of the scriptures. And as touching the amice inuented by Enea, they disguise it to be the vale wherewith Christ was couered when the Iewes in the house of Caiphas did mocke him in buffeting him. Titelman one of the most subtel Massilians doth sophistically say by the amice to be signified the diuinitie of Christ hid vnder the humanitie. Some other also doe confes the amice to bee come in, in place of the Ephed of the Iewes. The zone, the manipule & the stole which be 3. kindes, they figure the 3. cordes wherewith Christ was bound and led before the Priests, & before the Lieutenants of the Remains in Iury, Biel another subtel Massilian doth interpret by zone the rods where-

with Christ was whipped, by the stole layed a crosse to signifie the gibbet or gallowes that Christ carried upon his shoulders. The manipule also carried upon the left arme to figure the bond of loue wherewith Christ was holden. Another mummerie by the zone wherewith the anle is trussed to signifie the bond of the charitie of God. The stole put upon the ammas in the neck of the Massalian in forme of the crosse to figure the obedience of Iesus Christ vnto the death of the crosse. The manipule caried upon the left hand to figure eternall felicitie of Iesus Christ. Another sophistrie by the ammas to figure faith, by the stole the humilitie of obedience, by the manipule, the watch and hartie deuotion of the massing sacrificer. Titelman doth surmise otherwise of the manipule on the left hand, to be figured the force and battell of Christ against all powers visible and inuisible, as a buckler against all temptation: and the hemmes of the manipule to figure a finall perseuerance. Hee doth sophist also by the left hand to be vnderstood the humaine infirmity of Christ, the which bound with the manipule, doth

doth figure Christ holden as it were overcome by the diuinitie. Brunus another Massalian doctour doth imagine by the manipule the care of the massing priest to chase away euil affections, or otherwise to figure the cord wherewith Christ was bound by the Iewes: by the Stole, to bee figured the yoke of the Lord, the which the Massalian ought to haue garnished with armes of righteousness on the left side and on the right. The other painted ornamēt first instituted by Numa the *magiciā* they haue disguised it with the name of planet, as a wauering vestiment, otherwise called a cope of a chasuble, which they do sophist to present the purple robe presented vnto Christ in the iudgement hall of Pilate, to mocke him, calling him king of the Iewes. Another sophistry by such a garment to be figured the nature of Christ, wher the Deitie was hid. Philo the Iew platonizing, doth interpret by this vestiment decked with diuers colours, to be figured the starres and heauenly signes. The the Massaliā sacrificer thus rigged with his aulbe, Ammas, his zone, manipule stars, & with his chasuble or cope of diuers colors, must

must stretch out his armes to play two personages at once, representing by his chasuble or cope (whereof the part before is lesse then that behinde) the first Church from Abel to Christ. And by the part behinde more large and also enriched with the signe of the crosse to figure the Christian people. This chasuble must accord with the Amice which was before upon the head to signifie the coniunction of Christ & his church. The aulbe also must be agreeable to the chasuble to signifie Christ to be applied unto our infirmities. Beside the vestiments above said Philo the Iew doth ad the mitre to figure the riall diademe of the Massalians which ought to haue their heades annointed with cream or with holy oyle to signifie the prietelnes of the Priestes the which ornament of the mitre is nowe reserved for great Sacrificers onely.

Philo in lib. de
profug.

¶ It resteth to descend to the description of the partes of the Masse, the originall wherof particularly we desire according to the truth. First to the Masses called high celebrated on Sundayes. The Massalians

salian Sacrificers haue taken of the religion *Pompilian* to coniure a clensing water called *Hsio Water*, consecrate d^{to} sprinkle the assistāts at the sacrifice. The coniuration and enchaunting instituted by *Numa* was of sea or salt water, for this cause saith he, that the salt was participant of a fyric nature, or of fire very apt to purifie.

For this cause the ancient Romane Idolaters did sprinkle with this salt water cōiured (as with *Mercury* water) purging & clensing the faults of the people, specially of periured & liers. To cōserue this water hallowed & cōiured they had two sorts of holy water vessels. The one great fixed & made fast at the entrie of their Temples, where they did worship their Images, to the end to sprinkle with the same salted water those which did enter into the sayd Temples. The other holy water vessel was cariable to transport of the same water through their Temples or houses, to the end to water thē for their clensings and purifyings. They

Apul. lib. ii.

Of the golden
Alte.

Proclus in lib.

de sacrifici. & Gag

Procl. Platonica
tu.

Eius aque aspera

sione, peccata pre-

sertim periuria,

mendati aque

dilui credebant.

Blond. lib. de

Rom. trium. Ouid

lib. I ast. 3.

In the lawe of
the discourse of
the religion by
choul. i.

Holy water,

Rockes of two

sorts.

*Dijs superis sacra
facturus corporis
ablutione purga-
batur cum vero
inferis litandum
erat sola aspertio
sufficiebat. Blon.
lib. 2. de Rom.
trium Macro. lib
3. Satu. cap. 1.
In delii. Apolo-
nis templo preci-
puerit aqua sa-
crificantium vsui
accommoda quā
ad alios vsus hau-
sisse magni crimi-
nis instar erat
Alex. ab Alex.
lib. 4. cap. 17.
Platina. Si sinus
vitula aspersus
populum iudeorū
mundeat multo
magis aqua sale
conspersa populū
sanctificat & in-
sidias diaboli a-
vertit ca. aquam*

They which ought to celebrate the Masse, if it were to the inferior Gods, it was sufficient that the sacrificing Priest did sprinkle himselfe with the same purging water. But if the sacrificer did celebrate Masse to the superior Gods, he must bathe his whole body, & wash all his members. It was also defended to apply this purging water to any other vse, saue for clensinges and purgings. *Alexander* the first of that name, next successor of the Apostles of Iesus Christ, and one of the first corrupters of the holy sacraments ordeined of God, following the same institution of *Pompilius* continuing this Idolatry of coniuring and consecrating of holy water, to chase away Diuels. But the better to colour of this *Pompilian* witchcraft he inuented this comparison. If it be so (sayth *Alexander*) that the ashes of a redde Cowe, offered vppe in sacrifice mingled with water of the fountaine purified the people of the Iewes: By much greater reason the water coniured with salt should purifie

purifie Christians and chase away Devils. Is not this a breaking and corrupting of the lawe of God, to accord with the Romanes, taught in the ancient doctrine and religion of *Numa Pompilius* the coniurer. If *Alexander* had not bin so much giuen to the vse of salt, instituted by the ancient Idolators for their cleansing water, hee would rather haue followed the Iudaicall ceremony, and haue ordeyned ashes to consecrate the purging water. And where hee would thinke to vyser his doing by the miracle of *Elizeus* which did purifie the water with salt. *Moyse* also did the like with the wood showed vnto him, when the people of Israell were in such necessitie of sweet water to drinke. But by these miracles it is not recited that *Elizeus* nor *Moyse* had instituted a purging water to purifie the people of the Iewes. And it shall not bee founde that there was at any time amongs the Iudaicall ceremonies any other purging water but with the ashes of the beast offered

de consecra. di-
stinct. I.
Law of God.
corrupted.

Num. 19.

4. King. 2.

Exod. 15.

Num. 19.

Num. 19.

red vp for burnt sacrifice. Wherefor *Alexander* and his like must freely acknowledge the inuention of their Salt and coniured water for the purging sinnes, to haue taken his originall *Numa Pompilius*, more then seuen hundred yeares before the incarnation of Iesus Christ.

Histo. tripart.
lib. 6. cap. 35.

Valentinian
the Emperour
against holy
water sprinkled

This purging water was so well observed of the Romaine Idolatours, that more than 360. yeares after the incarnation of Iesus Christ, it is recited how the Emperour *Valentinian* entring in to the Temple of the goddesse *Fortuna*, a sacrificer watching the said Temple did sprinkle him with this blessed purging salted water, which hee had taken out of the holy water stocke being at the entrance of the said Temple, where with the Emperour being chafed, smote the Priest holding the holy water-sticke, saying hee was rather defiled then purified. By these true Histories the Massalians may vaunt themselves, the first part of their Masse sacrifice to be

be very ancient. And that their holy-water stockes and salted cleansing and purging water, are of the ancient doctrine of *Numa Pompilius* and not of the Euangelicall doctrine of Iesus Christ, which they call new doctrine, and newe Testament, as differing from the ancient Ceremonies of the Iewes & Paignims Idolatours. But againe I cannot maruell enough, wherefore *Alexander* did enterprize the restoring of the *Pompilian* Idolatry, seing he had a meane to reinstitute the ceremonial water after the fashiō of the Iewes. And this doing to follow rather the law of God then *Numa Pompilius*, for hee had easie meanes to recover ashes to make a purging water after the manner of the Iewes: namely of holy and precious ashes, to say of the ashes kept in their shrines, and coming of courtaines, towels and vessels consecrated, which the Bishop *Clement* predecessor of *Alexander* had forbidden to be applied to any prophane vse. But being worn with oldnes, to be burnt in the

Holy water very ancient.

Against salt holy water of Alexander Pope of Rome.

Ca. Omnes de consecrat. distinct. 4. & ca. Altaria & ca. Vestimenta. distinct. 1.

fire

Ca. Altaris de
consecrat.
distinct.

fire. And the ashes to bee put into the Fount. Were not these holy ashes, to haue moued *Alexander* to restore the ashie and purging water after the manner of the Iewes, if he had not beene so dainty of salt and found a better taste, to continue the ancient Romaine religion. Other ashes might haue beene found by the successours of *Alexander*: To wit of the round hostes vnleuened and consecrated, which the great Bishop *Higinus* ordained to bee burned (which falling vpon the earth might not be left for the massing sacrificer) and the ashes of the same hosts to be put into the shrines. Other ashes also might haue beene gotten of the rattes, myce, and other beasts deuouring the said consecrated hostes, and ordained to be burned, and the ashes to be put into the shrines.

In lib. cauel.
Miss.

Seing then that *Alexander* would not follow the ceremoniall law of God, to ordaine a water blessed, salted, consecrated and conured: Why did hee not at the least put his salt into the hoste of the Messalian

Massalian Sacrificer, which they say is offered to God as a health sacrifice? In Leuit. 2. 5. 6.

doing whereof he should haue followed the ceremonie of *Moyſes*, by the which he commanded the ſalt ſhoulde be offered in all ſacrifices, & there with to ſprinkle the ſacrifice offered for health. But if *Alexander* and his ſucceſſours would haue followed the lawe of God, they would haue inuēted nothing of their owne braines, they would neuer haue made themſelues ſo renowned to haue left the memory of their inſtitutions: For this occaſion they would in nothing follow the lawe of God, but contrariwiſe haue forbidden to put ſalt into the rounde hoſtes conſecrated to celebrate the Miſſall Sacrifices. They haue forbidden alſo to put aſhes into their holy water, to the end that in all their inſtitutions, men ſhould knowe they borrow nothing of the lawe of God nor of the lawe of *Moyſes*, much leſſe of the Euangellicall lawe of Ieſus Chriſt, but onely to haue taken thought to

The occaſion
of inuēting
new idolatries.

G

bring

bring in inuentions, notwithstanding that they were inuented by the ancie Painims and Romane Idolators, 70 yeares before the incarnation of Iesu Christ. To finish this first part of the Masse: It had beene more expedient (ô Massalians) that in place of your sacrifices, and coniured salt water, where

The true holy water of all Christians.

Hebr. 9.

Epiph. lib. 1. tom 1. sec. 9. & 17. conte. hec.

2 part of the Masse.

with you sprinkle the people, to haue clearly declared the holy Gospell, causing the people to vnderstand, that the purifying and washing of their sinnes did hang onely on the bloud of Iesu Christ, who is strong inough to driue away Diuels. to bring vs from hell, to preferue vs from death euerlasting, and to deface in vs all spots of sinne, without vsing of adiuration and coniuring with salt, to driue away Diuels, according to the witch-craft of *Pompilius*, and the heresie of the Samaritans, which did belecue to be purified by washing themselves euery day with holy water.

After the Asperges song, and the holy coniured water sprinkled vpon all the

the

the Aulters, Images and assistance at the
mullall sacrifice, followed the Processi-
on which some would attribut to *Agapet*
Bishop of Rome. But it was instituted
more then a thousand yeares before him,
which the ancient Romane Idolators
did call Supplication

Procession.

Platina

Tit. Livius, in
his decades,

The maner instituted by *Numa* to go
in procession to appease the wrath of
their Gods, or to obtaine peace, or to
pray to God for the truites of the earth,
the order was in this sort. First before
the Processiō went yong chulderen, then
the Priests clad in white surplisses, sin-
ging Himnes Praises, and Songes to the
honour of their Gods, after marched
the high Bishop or Curate, then the an-
ciēt Senators of Rome, with their wiues
and children, and sometime the com-
mon people did assist the same also. In
this Procession was caried commonly
the Pagent or Shrine of the God *Iupiter*,
or *Janua*, by some of the Priests clad in
white Surplisses (their heads being sha-
ven) and hauing a crowne vpon their

Supplicationes
quas nos processio-
nes vocamus si e-
bant circa delu-
bra fanaque &
pulvinaria in
quibus bonos diis
dabatur, prece-
dentibus pueris
ingeniis ac sacro-
dotibus coronatis
ac laureant te-
nentibus manu
voce modulata
canentibus car-
men subsequente
maximo pontifice
vel curione de-
inde sequentibus

patriciis ac sena-
toribus cum con-
iugibus & liberis
plerūq; coronatis
Apul. lib. 11. de
Asin. cur.

Blond. lib. 2. de
Rom. trium.

Alex. ab Alex.
lib. 5. cap. 27.

In the booke of
the discourse of
the ancient re-
ligion of the
Romanes.

Apul. lib. 11.

Of the golden
Asse *Alex. ab*
Alex. lib. 50 cap.
27.

Herodote in his
historic.

Ierem. in epist.
ad Iudeos in

heades. This crowne was in such repu-
tation, that the Emperour *Commodus*
Antoninus himselfe the high Bishop cau-
sed his heade to bee shaven and shorne
round, expressly to beare the Pagent of
the God *Anubis*. Before the pagent or
Shrine went a Torch-bearer carying a
taper light in his hand. When the Pro-
cessiō did passe through the streets, there
were resting places prepared, to serue
for stations for the Priests Pagēt porters
to breath themselves. During the Pro-
cession the temples were opened, the
Aulters and Images perfumed with in-
cense and the Reliques of the Gods vi-
sited. In the daies appointed for Proces-
sion it was kept holy, the shoppes be-
ing shut, the Halles of Iustice closed, and
the Prisoners vnchained. Who could
better paint forth the order of the Pro-
cessions obserued vnto this day by the
Massalians, instructed from the Father
to the Sonne by the Religion of *Pompi-*
lius? What other author can there bee
alleaged for the ceremonies obserued
in

in the Processions but *Numa Pompilius*?
 If the Massilians will not runne further
 for their shaven crowned heades their
 vestiments and white Surplices, which
 the ancient Idolatrous Egyptians were
 accustomed to vse, or to the Priests the
 Goddesse *Isis*, or to the Babylonians
 Sacrificers, which had their heades and
 beardes shaven: For as touching the
 lawe of God the contrary was obserued
 and the Priestes were forbidden to clip
 rounde their heades and haires, and that
 they should not haue shaven beardes.
 And as for the law of the Gospell, there
 is no like ceremonie cōmanded by Iesus
 Christ, nor by the Apostles. They must
 then take their course vnto the ancient
 Religion of *Pompilius*. Moreouer in the
 Procession there is added a crosse and a
 banner. This Banner was called by the
 ancient Romane Idolatours *Labarum*,
 which was a signe reputed holy and re-
 uerend as well by the Dictators and
 Emperours, as by the Souldiers, going
 on Warfare, In this banner first *Antenor*

*Babylonem ab
 ducendos.*

*Ne verticem de-
 raditote neve
 barbam vellitote.*

*Leuit. 19. nec in
 gyrum et retror-
 sum attondebi-
 tis omni vestre
 nec radetis bar-
 bam. Ezech. 44.*

*Banner of Pro-
 cession.*

*Ex libris messala
 ad Octavianum
 Augustum.*

*Apul. lib. 11. de
asin. aur.*

In the booke of
the discourse of
the ancient re-
ligion of the
Romanes.

caused this Italian word *Truye* or *Troje* (after the name of *Troie*) to be painted, which signifieth in english a Sowe. The which banner *Aurenor* vowed and dedicated to the temple of *Iuno* Queene of the Heauens for that, that the Sowe was the sacrifice consecrated vnto the same Goddesse. Afterward the ancient Romanes caused to be painted in their banner *Mercuries* Mace. In the which was painted the Portrature of two Dragons or Serpents enterlaced. Then after was painted an Eagle, for the armes of the Emperour of Rome. But *Constantine* the great, Emperour in *Grecia*, caused to be grauen a figure in Greeke letters of an X interlaced with an ϵ , & at the two sides α & ω in this signe, meaning to signifie this word $\chi\rho\iota\varsigma$, *Christ*. This banner was caried vpon a pole of wood in crossewise, the banner being foure square after the fashion of an ensigne of crimson or violet Say, the borders enriched with fringe of gold or of siluer



silver and precious stones. After this manner haue our Massalians enriched their *Pompitious* Processiōs, in the which were caried banners as they should go to warre.

But in place of painting there the name of Iesus Christ they haue painted the Images & likenesses of diuerse Gods and Goddeses, he Saints and the Saints patrons of euery parish. This in some is the beginning of the Missall Processiō for the second part of the Masse. Was there euer so great Idolatry amongst the Israelites, when they would celebrate their feastes of sweet bread, to eat the Pascall Lambe a figure of the holy sacrament of the supper, which the Massalians haue disguised by their sacrifices of the Masse? Did they euer cause to be caried in Procession the flesh & bloud of the vnspotted Lambe? Did they euer lay it vp in shrine to be caried in Procession throughout the streetes? The brasen serpent (notwithstanding they abused it) did they euer cause it to bee

borne in a shrine vpon the shoulders of the Priests, which had their heades and beardes shauen. As the great bishop *Vrbain* did ordeine to cary in procession the consecrated hoste by the Massali-
 In the yeare of ans: And instituted a solemne feast a
 Christ. 1264. thursday euery yeare, to the end to turne
 the vse of the sacramēt into a more dete-
 stable idolatry, then al his predecessours
 had done before him; After the sprink-
 ling of holy water, & the processiō done
Numa ordained that the Massing sacri-
 ficer to celebrate the sacrifice, being clo-
 thed with his aulbe, & chasual eor tuni-
 cle painted, the head crowned, & beard
 shauen should approch to the Altar, to
 the end to make all things readie for the
 sacrifice furnished with a Lampe or Ta-
 per light which cōmonly was of Tede
 or pinaple tree. For without an Altar
 or fire no sacrifice could bee celebrated.
 He ordained also that the Massing priest
 should turne himself to the Altar toward
 the East. *Porphier* the hereticke did not
 only continue this *Pompilius* witchcraft
 but

3. part of the
 masse, are the
 Altar, taper,
 and light,

*Ouid. lib. 4. de
 fast.*

*Apul. lib. 11. de
 asen. aur.*

Plutar. in Numa

but also did ordaine the porches and the images to be turned toward the East, to the end that those that entered into the Temples in bowing themselves before them should addresse their prayers toward the East, like as the Persians doe worship the Sunne in the East. Bee not these institutions Massalians & Pompilions contrary to the ancient ceremoniall law of the Iews, in the which it was forbidden to addresse prayers toward the East, for a difference from the ancient Idolaters.

*Alex ab Alex.
lib. 4. cap. 17.*

Acknowledge then (O Messalians) that the erection of your Altars toward the East, your lampes and tapers light, your pictures and Images reuerenced in your missal sacrifices to haue taken their beginning of the ancient Romaine religion appointed by you from one to another. For the pictures and Images wherewith your Altars bee decked and adorned to celebrate your missall sacrifices, can not take their originall of the lawe of God, the which doth not forbid

*Exod. 20.
Leuit. 26.
Deut. 5.
Elay. 40.*

Abominable
Idolatrie.

bid onely the suffering of any Images in the Churches, but also to make them, and reuerence them Vnto whome can God be made like? What Image, picture or what portrature can be inuented for him? Neuerthelesse, by a most detestable and abominable heresie, you (ô Massalians) haue caused the Image and likenesse of the Trinity one God and 3. persons to bee prynted in your round hostes which you cause to bee worshipped.

Neuerth-lesse the two doctours Massalians Titelman and Biell interpret the Altar otherwise, when the massing Priest doth approach laden with his chalice of gold to figure Christ carrying the crosse vnto the mountaine of Caluery, then the Priest kissing the Altar to figure the marriage and wedding signe of Christ with his Church. The right hand of the Altar to figure the people of the Iewes, and the left hand the people of the Gentiles. For this cause Durand a subtile Massalian hath written, that

the

Durand. lib. 4.
rubr. de mutat.

the missall memorie ought to begin at the right hand of the Altar, and on the same part to end. And yet notwithstanding the principall aeries are celebrated at the left hand of the Altar. Touching the fire and lighted taper, the y figure Christ: as being the fire that consumeth the rust of our finnes, or otherwise the fire of charity compassing about the christian people, and the burning taper to signifie the light of faith, the ioyes to come, and the incarnation of Christ.

Be not these detestable sophistries, the which Nuina the Sorcerer neuer thought of, when he instituted the Altar, the fyre, and the burning taper to sacrifice.

To continue the order of the missall sacrifice, the Massalian Priest approaching to the Altar, the taper burning and clad and adorned with his aulbe & chasaul turning his face toward the East, beholding the Images guilt and carued, before all things must say his Confiteor, and confesse himselfe in acknowledging his offences, and aske pardon of the Gods

4. part of the
Masse.

rem divinam
facturus ad sua
levandam cul-
pam se in primis
rerum dicere de-
bebat & nonne
penitere
ac se peccata admis-
sum vultumque
submittere.

Alex. ab Alex.
lib. 4. ap. 17.

Blond. lib. 1. de

Rom. trium.

Gods & goddeses, of the he Saints and
the Saints, requiring iust and reasonab
things: As *Pythagoras* doth say in his
golden verses, & *Orpheus* in his hymnes
for *Numa* the Sorcerer esteemed the
conscience of the Priest *Massalian* to be
well purged by his confession And that
without *Confiteor* the sacrifice could not
be well celebrated.

Behold then, neither *Damaze* nor *Pon-
tiam* Bishops of Rome, cannot give the
glory to themselves that they first insti-
tuted the *Confiteor*, for the *Massalian*
sacrificer: for more then a thousand
yeares before them, it was forged by the
ancient Romaine Idolatours; And yet is
continued vnto this present day, that the
Priests celebrating their missall sacrifice
shal pronounce or murmur a *Confiteor*,
in a language neither vnderstood of
them, nor of the assistants, addressing
their prayers & requests vnto the Gods
and Goddeses, to the he Saintes and the
Saints, in place of reuerencing, honou-
ring, praying, and worshiping the true,
onely

onely, and almightie God, creator of all goodnesse.

Nevertheless, the *Alcoran* of Titelman doth interpret the *Cōfiteor* of the Masse. Cap. 9. as to signifie the confession of Christ for the sinnes of the people.

After the *Confiteor* murmured to observe the religion and ceremonies of *Pompilius*, the massing Priest ought to *5. part of the masse.* toss and retoss, turne & returne, along the Altar: lifting vp his hands, than letting them downe, with prayers and meditations toward the East. For *Numa* the forcerer, had an opinion of great holynesse to be in these turnings, bowings, & conuersions of the Priests body. This is the occasion (as a man may coniecture) of the adding to, of this pleasant song at the entrance of the Masse, when the sacrificer beginneth to make his nods, and turnes, I will enter (saith hee) vnto the Altar of God which maketh my youth to reioyce. He hath not iust cause of

Turnings and beckings.

Hæsit vertiginēs in sacris & Numa institute dextram ad osculum ferre & se in orbem circumagere. Blond. lib. de Rom. trium. Macro. in Saturnali.

The entrance of the Masse.

of reioycing seeing the table-cloth lay-
ed, the Table furnished, the bāquet pre-
pared the musicke of orgaines, & othe
instruments sounding, the odours an-
censing, the cup full of wine the colla-
cion readie, the pot an offering to fill
his pursse: Be not all these meanes to re-
ioyce the youth of the sacrificer entring
vnto the Altar, to masse turne, & dance
after the maner prescribed vnto him by
the Magician *Numa Pompilius*? And not
onely the Romaines, but also the other
Idolators in celebrating their sacrifici-
ces were wont to turne & returne listning
vp the right hād vnto their mouth then
turning all their body, the which tur-
nings and noddings were accompted
holy.

Plin. lib. 28.

Titelman in his alcoran doth recite that
the Massing sacrificer in making his tra-
uersing along the Altar, doth make 7. cur-
tesies or salutations vnto the assistance in
his sacrifice, to the end to chase away the 7.
deadly sinnes by the sevenfold grace of the ho-
ly

ly Ghost. But in making his 7. curtesies in his Masse daunce, he ought to turne himselfe toward the assistance (except before the preface, and kissing the Pax) what time is occupied in the breaking of the host, to transubstantiate him into an accident without a substance.

These beckings, bowings, turnings, and towings finished by the Massalian sacrificer, *Numa* ordeyned the sound of Organes, Fluites and Violles, to sing hymnes, praises, and songes, to the honour of their Gods in the name of whom, the Missall sacrifice was celebrated.

This part of the Masse hath beene enriched with diuers songs, by diuers Bishops of Rome. Some as *Flaman* and *Disodore* did institute *Anthemes*, *Thelesphore*, the Collects : *Leon* or *Gelase* the Graduels, *Gregorie* or *Gelease*. the Traictes, *Gothgere* abbot of *Sādal*, the Sequences. Which are diuers songes of musicke serving to adorne and enrich the missall sacrifice.

Sixe part of
the masse.
Organes,

Antiphones.

Collects.

Graduels.

Sequences.

*Hymnorum plu-
res species erant,
hymingos Diane,
Apollini pæan &
proœdia Diony-
sodithirantibus,
Ceteris iulus: Ve-
neri eroticibus:
præter quos fuerat
proœdion, hy-
porchema. & sta-
firm. Alex. ab
Alex. lib. ac. 4. 17*

Diuers Masses.

Dry Masses.

sacrifice. But if the commentaries of the ancient Romaine Bishops instituted by *Numi* were discovered, much greater diuersitie of songs, ballets, hymnes, odes and canticles, should bee found dedicated and consecrated to diuers Gods and Goddeses, euen like as the diuersitie of diuers songes of musicke hath increased according to the diuersitie of diuers Missall sacrifices ordained to diuers Gods and Goddeses, he Saints and the Saints. For like as the ancient Idolatours did celebrate their sacrifices to diuers Gods and Goddeses: So the Massilians continued the celebration of their Masses to diuers he and she Saints, One in the name of our Lady, another in the name of Saint *Sebastian*, other of the holy Ghost, & other of *Requiem*, insomuch that they made a difference betweene drie Masses and other common Masses, wherein they made the soppe steeped in wine. In such sort that thereof came an infinite number of Missall sacrifices vnto diuers he and she Saints. Vnto the which

which were sung diuers songes and sequences. Be not these horrible and abominable corruptions of the holy sacrament of the supper of Iesus Christ, thereof hauing made an Idolatrie after the fashion of the ancient sacrifices instituted by the coniurer *Numa*? Wherefore the Bishop *Vitalian* ought not to glorifie himselfe that he enriched the sacrifice of the masse with the sound of Organs. For more then 1200. yeares before him this institutiō was published by the Magician *Numa*.

But to stusse this *Babylonical* sacrifice, the *Massalian Alcoranists* haue interpreted the diuersitie of their musically songs, by a *Pythagoricall* philosophie. Touching the collects, that is to say, the patched prayers they haue commanded, that they shal be sung in number odde, to wit, 3. 5. or 7. the 3. to figure the trinity, the 5. to represent the five woundes of Christ, the 7. to figure the 7. words of Christ upon the crosse, or else the 7. gifts of the holie Ghost. Morouer for a more subtil *Pythagoricall*

goricall diuinitie, the Massesayer ought not to passe the number of 7. by the ordinance of Pope Innocent the third of that name: the sophist Biel in his alcoran of the interpretation of the Masse, doth adde that the number of the collectes should be equall to the prayers of the secrets, that is to say, prayers of the Massesunger murmured in secret to the end they be not concerned of the people. After the collectes is the song of the graduall more sharpe and graue, a figure of the confession of the publicans hauing heard the preaching of Iohn Baptist. Notwithstanding the song of graduall was not sung in the Missall sacrifices from Easter vnto the feast of pentecost, to figure the blessed state of the world to come.

7. part of the
Masse.

Perfume of
incense.

Further beside the sound of Organes, and songs of Musicke the ancient Romaine Idolatours were wont to vse in their sacrifices perfume of incens which they caused to be kept in a little vessell called Acerra a censour. In this little Frankensence coffer were put the odours

dours which the sacrificer did take to incense the Altar, the Images, the hostes or sacrifices specially in the Masses celebrated vnto the God *Ianus*, and vnto the Goddesse *Vesta*, which tooke pleasure in incense and wine offered vnto them. For in the time of the Troians, in stead of incense, cedre and Citron were vsed for perfume. It was not then *Leo* bishop of Rome that first instituted the vse of the incense & incensing in the Missall sacrifice. For more then 700. yeares before the incarnation of Iesus Christ the ancient Romaine Idolatours did vse incense in their sacrifices. And also the Romaines did retaine the word in Latin *Thus*, which signifieth incense, of the ancient word *Thyo*, that is to say, I sacrifice, because the Idolatours did vse in all their sacrifices incense, they had also a portable incenfor to incense withall. Neuerthelesse, some write that the ancient Romaine Idolaters celebrating their sacrifices vnto the Goddesse *Ceres* vsed the gumme of Pyne called *Tede*, in

*Blond. lib. 1.
de Rom. trium.
Alex. ab Alex.
lib. 4. ca. 17.
Iliacis temporibus
veteres non
thure, sed cedri,
& citri, fumo
deus adolebant.
Platina.*

*Tit. Livi. lib. 3.
Decades. 3.*

*Tit. Livi. lib. 9.
Decad. 3.*

Ouid. de fast. li. 3.

stead of incense, for which cause *Ceres* was called of the Poets *Tedifere*.

*By the Alcoran of Titelman, the incense is interpreted the praier of the Massalian, for that it doth mount vp into heauen in a sa-
nour of sweetnesse, even as the smoake of in-
cense doth rise vp on high. Hee doth sophist
also with Biel his companion the censour, to
figure the grace of the holy Ghost. These
subtle Alcoranists alledge the place of Toby,
who chased away the diuell by the perfume
of the broyled lyer. The same Biel interpre-
teth otherwise the incense, to figure Mary
Magdalens anointing of Christ, and be-
cause Christ was twise annointed, the incense
must be also offered twise in the missall sa-
crifice.*

8. part of the
masse.
Plin. lib. 1.
cap. 3.
Offertorie.

For another part of the missall sacri-
fice celebrated by the ancient Idolators,
was the Offertory, of the first fruits offe-
red, to the honour of the Gods in the
name of whome the sacrifice was cele-
brated. This Offertorie was for the
massing

massing sacrificer, which he might freely
 cary into his owne house, for the nou-
 rishment of himselfe & his familie: not-
 withstanding there were other offerings
 distributed to those that were needfull.
 After by the couetousnes of the Massali-
 ans, this vsage was changed into an of-
 fertorie or offering of siluer or gold to
 enrich the coffer, which some would
 haue attributed to *Leo* Bishop of Rome,
 notwithstanding that the Offertorie
 was practised more then a thousand
 yeares before him. And to the end to iu-
 stifie this by the Romaine histories:
 When *Numa* had instituted the mini-
 sters of the Religion, as Bishops, Augu-
 res, Sauliens, Feciaux, Curions and o-
 thers, he ordained also the meanes how
 to nourish and intertaine them, he com-
 manded to make of the common reue-
 nues foundations, for the nourishment
 & maintenance of the religions Vestales.
 Following his example many parti-
 cular persons did the like. So that be-
 nefices became rich by foundations.

Platina.

*Blond. lib. 2.
 de Rom. trium.*

*Sacerdotiorum
 siue beneficiorum
 duo erant genera*

*unum quorum
 collatio ad rep.
 aut principem
 aut ad pontificū
 collegium specta-
 bat: Alterum
 quorum collatio,
 ad aliquā fami-
 liam eiusque suc-
 cessores pertine-
 bat, quæ beneficia
 viris patronatus
 censebantur.*
*Blond. lib. 2. de
 Rom. trium,*

A dispence for
 many benefi-
 ces.

*Tit. Livijs lib.
 30.*

The founding
 of benefices.

Vacations and
 letting over.

Offertorie.

The same benefices were of two sortes.
 The one at the presentation & bestow-
 ing of the Prince, or of the common-
 wealth, or of the colledge of Bishops.
 The other were at the presentation of
 some particuler patrons of the said bene-
 fices, by whome they were founded and
 indowed with great riches. Of the which
 benefices the great Bishoppes of Rome
 haue vsurped authoritie to giue dispen-
 sation to haue two at once, euen as it is
 recited in the historie of *Linie*, of *Fabius
 Maximus*, who had by dispence two be-
 nefices then when hee was created Bi-
 shoppe, more then two hundred yeares
 before the incarnation of Iesus Christ.
 This was their first reuenew of the Mas-
 salian sacrificers to haue benefices rich-
 ly founded. The second reuenew was
 the Offertorie, or offering, the Offecto-
 rie and oblations. The third reuenew
 was the vocations of the first fruites,
 which the Idolatrous Romaine Bishops
 were accustomed to take, for the vacati-
 on of the benefices which they gaue,
 fold,

sold, or dispensed with.

The fourth reuenew was deaths annuals, legacies, and bequests giuen, to pray vnto their Gods for the soules of the departed. The which is verified this day by the monuments and tombes of the ancient Idolatours.

The first reuenew was amerçiements, condemnations and confiscations leuied by the bishops of Rome: as the place and house of *Cicero* (when he was banished) were confiscate to the Colledge of the priests, and dedicated specially to the sacrifices celebrated in the temple consecrated to the goddesse *Libertie*. Passing by I thought good to recite this summe of the ancient Romaine sacrificers, to the end that vnto all it may bee knowne, that all the abuses and Idolatris succeeded in the Church of Iesus Christ are not new: but had their originall restored and taken of the ancient Romain Idolators: As the foundations of Masses, Obites: Monethminds, the dispensing of many benefices, annuals, vacantes, tran-

H 4 flations,

Tertia sacerdotum opulenta, salutis omnibus inueniebat, quas inferiores superioribus impendebant quare apud nos est cura pontifici romano fructus primos antistites & his minores sacerdotes ad obtinenda beneficia pecuniam dissolunt.

Biond. lib. 2. de Rom. trium. Cicero in oratione pro domo sua ad pontifices.

Blond. lib. 3. de Rom. trium.

The yeare of
our Lord. 383.
*Blond lib. 2. de
Rom. trium.*

nations, offerings, and Masse boxe, a-
mercements and confiscations, adiudg-
ed by the sentēce of the bishop of Rome
as are also other ordinances restored by
the new Romaine Bishops and continu-
ed from the one to the other. To this
purpose it is recited in the Romaine hi-
stories that since the raigne of the Em-
perour *Valentinian* the xii. of that name,
great sedition happened at Rome be-
tweene the Christians, & the Idolatrous
priestes, which strived amongst them-
selues, whether had more enriched the
Church by foundations, legacies, be-
quests, offerings, and other inuentions;
in such sort that the heathen Idolatours
and infidels which did vsurpe againe
the temple, presently called the Church
of *Saint Peter* at Lians, did fight against
the Christians of Rome which would
haue dedicated the same to their de-
uotion.

cap. 35.

*After the offertorie the Aleeran of Titel-
man doth hold that the Messe-möger must
for*

for a time keepe silence to figure the flying of Christ or feare of the Disciples to confesse him before the Iewes. Then after the sacrificer doth singe on high *Per omnia secula seculorum* for this that Christ after that hee was in secret did shewe himselfe openly in the house of Lazarus. Then he singeth *sanctus sanctus, sanctus*, to signify the songe of the Iewes when Christ entered into Ierusalem. This musicke ended the sacrificer must secretly murmur betweene his teeth, counterfaying sadnesse without anie turnings, but yet he must playe a dumbe mōmerie by signes of crosses drawen heare awaies & there awaies, as we shall hereafter declare.

After the cffertorie we must come to the 9. part of the Masse, the most rich and most daitie for the Massalians. That is, the host or sacrifice. Wherein doth consist the principall end or marke of the Masse sacrifice. In the time of the coniuurer *Numa* the Romanes had not yet in vse to kill and offer vp the bloud of beastes. But about the end of the Masse

9. part of the Masse the round host of flour.

Plotar. in Numa
Iolux in anom.
lib. 6. Mysterus

peractis, qui sa-
cris intererant
rotundis panibus
quos in honorem
deorum adhibe-
bant stantes ves-
cebantur nec ni-
si sacrificio perfe-
cto vesci licebat
Alex. ab. Alex.
lib. 4. cap. 17.

Masse sacrifice, it was ordeyned to eate and communicate together within the temple little round Cakes consecrated to the honour of the Gods in whose name the Masse was celebrated. The little round hostes of fine floure were eaten by the sacrificer and the assistants standing and not sitting. The floure whereof they were made was called *Mola*, whereof commeth this worde *immolare* to offer.

There were diuerse hostes, that is to say, diuerse little round cakes, dedicated vnto diuerse Gods like as they had diuerse sacrifices of the Masse. With the same round hostes was offered (the altars seruing in place of tables.) And whiles the sacrificer and assistants at the sacrifice did eate and communicate together the foresaide little round cakes, consecrated to the honor of their Gods, there was sung Hymnes, and plesant songs. Some playing vpon Orgaines and Cymbals.

Before the deuouring of this round hoste
printed

ate
he
ed
se
he
a-
ts
e
d
e
rinted with pictures, the Massalian Do-
ctors haue ordeyned that the sacrificer shall
use adirations and coninring by signes of the
Crosse. First he ought to make three crosses
upon the round hoste to figure the threefold
doctrine of Christ. To witte by the father,
by himselfe, and by the helie Ghost, in pro-
nouncing these words: Hæc dona, hæc
munera, hæc sancta sacrificia illibata.
Other Doctors Alcoranists and Massali-
ans interpret the third crosse to signifie the
treason of Iudas who deliuered his maister
into the hands of the Iewes. Beside the afore-
saide three crosses, doth follow five more to
figure the five daies of respit from Palme
Sunday to Goodfriday, or otherwise to re-
present the five wounds of Christ, two in his
hands, two in his feete, and one in his right
side. Of the which five crosses, the three first
must be made on the chalice and upon the
rounde hostes to figure the deliuering of
Christ unto the Priestes, Scribes and Pha-
risees, or to figure the price that Christ was
sold for, to wit, three times ten which is 30.
pence. The two other crosses are seperatlie
made,

made, the one (being the fourth) upon the host, the other upon the chalice alone, to play the two persons of Christ and Iudas, which the Massalian Sacrificer doth continuing still his mockes and mummeries, stretching out his armes to figure Christ stretched on the crosse. Then he lifteth up his round host printed full of pictures to cause it to be worshipped. And that he beginneth againe to make three other crosses. One upon the host, another upon the cuppe, and the third upon himselfe, to play the personages of three estates of those that be in Heauen, in Purgatorie, and in Earth.

He smiteth afterward upon his breast, to play the personage of the theefe hanging upon the crosse which repented himselfe.

But in smiting of the stomacke must bee with the 3 hindermost fingers of the hand, for the thombe and the next finger be reserved to consecrate and transubstantiate the round host. Moreover hee must smite his breast three times to figure the threefold offense of the heart, mouth and deede. In lifting up his voyce to represent the theefe or the centurion

tion which confessed God in the passion. Sixe other crosses are made once againe, three vpon the Chalice couered, to figure the three houres that Christ hanged on the crosse on liue, and the three other crosses are made vpon the chalice discovered (with the rounde host lifted vp againe) to figure the 3. houres that christ hanged vpon the crosse dead. The after the Massalian hath kissed his chalice there are yet 2. crosses more, to figure the misterie of the bloud and water issuing out of Christs side. Beside the dumbe mumeries abovesaid, the Priest must take the couering cloth from the chalice, and couer it with the plantyn to figure the breaking of the vaile of the tēple in the midst at the death of Christ. This done the round host is put frō above the chalice, and is couched vnder the corporas to figure the burying of Christ. The Priest thus hauing plaied the person of the hanged theefe of the traytor Iudas, of Christ & of the Publicans, plaieth afterward the personage of the Centurion in singing the Pater noster. But the Alcoran of Durand expoundeth by the seven Petitions of the Pater noster, the seven weepings

weepings of the virgin Marie, or the seauen vertues, or the seauen giftes of the holy ghost, or the seauen Beattitudes, or the seauen deadly sinnes. This song finished, the Massalian a litle while keepeth silence, to figure the silence or rest of Christ in the tombe. Another aperié or mummerie doth the Massalian play with his round host, the which he laieth vpon the paten to figure the unitie of the diuinitie with the humanitie, but when he plaieth the secret misterie, then the host is hid out of sight.

*Re dsuina &
ceremoniis cele-
bratis sacerdos
tunc. I, licet
succlamabat. quâ
voce illos qui in-
terfuerant, missos
faciebat.*

*Alex. ab. Alex.
lib. 4. cap. 17.*

*Parts of the
Masse ordey-
ned by Numa
700. yeares be-*

The sacrifice thus finished and the litle round hostes eaten, Numa ordeined to sing these wordes, *I, licet (vel) Ite missæst*, that is to say, go it is granted, the assembly is suffered to go home. Be not all these parts of the Masse sacrifice ordeined by Numa the coniurer more then 700. yeares before the incarnation of Iesus Christ, to wit, the Vestiments, the Aulbe, the Casuall, the holy purging water coniured with salt to chase away Diuels, the Aulter, the Taper-light, the turnings

turnings and trauerfings along the Altar, with prayers & meditations, toward the East, the Processions with Shrines and Relikes, caried vpon the shoulders of the Priestes, clothed in white surplices and crownes vpon their heades: the Confiteor made to the he Saints and she Saints, the playing on the Organes, the Canticles, Peans, Hymnes and Odes, the Censor and the Incense, the communion of little round bread consecrated in the name of their Gods, & in the end this song *Ita missa est*, do ye not acknowledge (O ye Massalians) that ye haue borrowed all these partes and members of your Masse of *Pompilians* Religion? Why do you hold this word *Masse*, seeing Iesus Christ did name it a supper or the partaking of his body? Why haue ye taken these Vestiments, the Aulbe, & painted Chasual proper to the ancient Romane Idolators, of the which garments Christ ordeyned nothing? Why haue yee giuen more credit vnto the witchcraft of *Pompilius* to chase away Diuels

fore the incarnation of Iesus Christ.

Matth. 27.

Luk. 20.

Mark. 14.

1 Cor. 11.

Diuels with salt water conured, & cal-
 led holy water, thē vnto the holy gospel
 of Iesus Christ, the which doth assure
 Mark. 16. you in his name to driue away Diuels,
 and not with witchcraft and salt. Who
 but the spirit of *Vana*, did inspire you
 to haue your crowne round, & to deck
 your selues with white Surpleses, to
 beare the Shrines and Banners in Pro-
 cession? When Iesus Christ celebrated
 his holy supper, and instructed his A-
 postles of the communion of his body
 and bloud, did he command thē to fol-
 low the religion of the ancient Romane
 Idolators, to haue their Altars enriched
 with Images, to vse turnings and trauer-
 sings along the altar, to be thorne round,
 to haue aulbes and chasuals, adressing
 their prayers and confession to he & the
 Saints, to pipe with Organes, to per-
 fume their altars & Images with Incēse,
 to go to the offerings, to cary money
 to the Priestes boxe, to eate litle rounde
 hosts consecrated, and last of all to sing
Itē missa est?

But

But I well perceiue (O Massalians) your Masse subtelties, whereby you shal confesse to me, that the body and chiefe parts of the Masse tooke their beginning and creation of *Numa Pompilius*.

Neuerthelesse the deckings and enrichings were inuēted by other Bishops of Rome: specially by a Monke called *Gregory* the first of that name, that came to the Popedome: Who was instructed in the Magicke and Philosophie of *Pythagoras*, and had also studied the lawes of *Tullius Hostilius*, King and successor of *Numa*, to the end to make his name euerlasting by adding some new thing to the missall sacrifice he ordeined to singe ninetimes these words in Greeke, *Kyrie eleyson*: For *Gregorie* did greatly esteeme this number nine, euen as the ancient Romane Idolators had recourse to the nouendiall sacrifice or signes, and monstrous wōders. He did also ordeine that in the Masse sacrifice shold be sung two words of Hebrue, to accompany

*Platina.
Volateran*

*Kyrie eleyson.
Quoties prodigi-
um nunciaba-
batur sacrum
nouendiale per
nouem dies age-
batur.*

I

the

T:it. Lini lib. 1
Decad. 1.

the two words in Greeke. And that at certaine times men should singe these two words *Allelu ya*: and certaine times they should not.

In place of which Allelu ya, is song another song called the Tract, with sharpnesse of voice prolixitie of song, and heavinesse of notes of musicke, to figure the miseries of this world, and hee that singeth Allelu ya must be higher then he that holdeth the graduell, as the Alcoran of Titelman doth recite.

Is there not witchcraft inough in your sacrifice (O Massalians) vnlesse yee put thereunto Hebrue and Greeke words? and mingle together *Pythagoricall* numbers, and nouendiall songes, and institute a difference of daies, to sing & not to sing Hebrue words, & inuent crosses & dumbe mūneries? Be not these corruptions of the holy sacramēt of the supper ordeyned of God? Some other haue enriched the missall sacrifice as *Damasc* bishop of Rome with a *Gloria patri*. *Ser-*

Gloria pa-
tri. Agnus
dei kis-
sing the
paten.

} or-
dei-
ned

gins

gim with an *Agnus Dei*, song three times
(which *Titelman* expoundeth to figure
the assention of Christ. *Innocent* the kis-
sing of the priests *Paten*.

The which *Paten* of gold by the doctrine
of the *Alcoran* doth signify the divinity of
Christ. The *Gloria in excelsis* by Sym-
machus, the which song pronounced in a voice
sweete and base, doth signifie as holdeth the
Alcoran of *Titelman* the warlike & chil-
dish voice of Christ, being yet in the Cradle.
O Blasphemie and detestable mummerie of
the sonne of God. *Leo* the second instituted
the kissing of the *Pax*, which the *Alcoran* of
Titelman sayeth, doth signifie the union of
Christians. And that the kissinge of the
Paxe came in, in the place of the holy com-
munion, observed in the first Church next
the Apostles.

cap. 14.

Cap. 56. 57.

Pax kissing.

This kissing of the *Paxe* was song of
the Massalian saying these words *Pax*
domini, and making three crosses vpon
the chalice when the third part of the
I 2 host

The Cannon
of the Masse.

host is cast into the wine, to figure the incarnation of Christ, or for the three-fold peace, of the time, of the spirit, & of the everlastingnesse to come. Moreover the forging of the Canon of the Masse is attributed to *Alexander, Gelasius, Syricie, Leo* and *Pelage*. These be peeces patched too, according to the humours of the Bishops of Rome, the authors and restorers, the founders and augmentors of the Masse sacrifice.

Platina.
Sabellicus.

The Epistles &
Gospels cut in
the Masse.

The best enriching instituted in the Masse sacrifice must not be forgotten to wit, certaine places of the old and new Testament called the Epistles and Gospels. The which the Massalians haue cut and mingled with the *Pompilian* Idolatry, & therein haue prophaned the lawe of God, euen as did the Apostate *Sergius*, Doctor of the Mahomet, the the which decked the *Alcoran* with many places of the holy Bible, and patched a hotch-potch of fables and heresies, with the holy lawe of God.

The Massalians haue ordeined two persons

sons to sing the Epistles and Gospels to the end to enrich their Masse-daunce, to wit, the subdeacon, who marcheth before to play the person of the first lawe of the Iewes, and the deacon which commeth after with more great dignitie, to represent the lawe of the Gospell, the which deacon carrieth upon his breast a cushion to figure the humblenesse of heart. The subdeacon receiveth not the blessing of the Missing Sacrificer as the deacon doth, for this cause (say the Massalian Doctors) that God sent his Prophets invisible.

But the deacon playing the personage of the lawe of the gospell, hee receiveth blessing as being sent among Wolves, because Christ sent his Apostles as men visible. It is ordeined that the deacon shall weare a stoale crossewise hanging upon his shoulders one end over the other, to figure force and continence ioyned together in the Masse-monger. The Deacon playing his pagen and singing some peece of the Gospell in a language understood neither of him nor of the assistants must turne himselfe toward the north standing upright, Because (saith Titelman)

the north part is cold and malicious. And therefore he must make a crosse to chase away the Devils of the north. Be not these sorceries and conjurations more horrible then all the commentaries of the ancient Romane Bishops Idolators?

Against the long possession and prescription of Idolators

Against Turkes

Against the people of Israell offering to Moloch.

4 King. 16. 23.
Against the idolatry of the brazen serpent.

Doth not this approve the *Alcoran* of Mahomet, the long possession whereof Turkes presently have had for these 900. yeares past, having conquered Countries, Realmes, and Empires, prospered in all their enterprises, & still observing the abominable lawe set out in the *Alcoran*: Where the people of Israell excused before God (when they did sacrifice in the valley of *Tophet* to *Moloch* with innocents blood) by alleging the long possession, & accustomed usage for the space of 1200. yeares before this Idolatry was altogether destroyed by the good king *Iosias*? Did the Israelites murmur against the vertuous King *Ezechias* when he destroyed the brazen serpent, which was made by the expresse

expresse commandement of God, 900. yeares before. Where the same people excused of their Idolatries committed in *Dan* & *Bethel*, wherein are the Images of 2. heiffers of gold instituted by their King *Ieroboam*, vnder pretence of long possession, and that they had continued this Idolatry for the space of 300. or 400 yeares. The Iewes, nowe vacabonds, shall they be excused before the maicesty of God, by shewing the long possession of this ceremoniall lawe instituted of God himselfe three thousande yeares agoe?

Against the image set vp in Ieroboam.
3 King. 12.
Against the infidelity of the Iewes.

Also you (O Massalians) can you alleage against God the continuance and long possession of celebrating your *Pompilian* Masses long time, and that you & your predecessors haue vsed, solde, and put to vsurie, your Missall sacrifices. Is this reason sufficient to ground vpon long possession, as your predecessors, Senators of Rome did alleage vnto *Theodosius* the Emperour, their *Pompilian* religion to haue bene obserued more then

a 1000. yeares. This is not an excuse sufficient to bring in long possession and vantage of long time obserued, for the confirmation of your Idolatries: For if God of his mercie and wonderfull patience did suffer the Iewes in their vnfaithfulnessse, the Turkes in their *Alcoran* lawe and the Christians in their Masse Idolatries. It is not for vs to dispute of the incomprehensible secrets of God, but with all humility to take againe the way of truth, when it shall please him to giue it vs, after long and deepe darknes, whereunto the people in all ages haue fallen & turned from the true worshipping and ordinance of God: euen so as briefly before we haue declared of the Israelits the chosen people of God, the which notwithstanding that they had *Moyse* and the Prophets which did admonish them by many miracles and threatnings how they should honor God and keepe the lawe, neuerthelesse they neuer ceased by mens inuentions to commit Idolatries. So that during the
raigne

raigne of the Princes Iudges of Israell, when the people were gouerned as in *Aristocratia*, then after submitted vnder the yoake of Kings, as in a Monarchie, & last of all brought vnder the gouernement of the Priests hauing gotten both the temporaltie and spiritualtie, the law of God hath beene corrupted, the sacrifices and sacraments defaced and defiled, and Idolatry continued more then 1600. yeares, from the law written by *Moyſes*, vnto the incarnation of Iesus Christ. What may one hope for, then of the people of Rome, instructed in all Idolatrie as a dry tree, a Heathenish and bastard people? But these Massalian heretikes cannot vaunt themselves of very long possession of their Masse sacrifices except of the 9. pecces, before described, restored and borrowed of *Numa Pompilius* for the other parts of the Masse were inuented at diuerſe times by diuerſe anichrists corruptors of the holy sacraments ordeyned of God. And to vnderstand the times and yeares of
the

the chiefe builders, *Agapet* Pope of Rome, raigned in the yeare of Christ 533. and brought in the procession after the order prescribed by *Numa*. The *Confiteor* was restored by *Damasc* raiging the yeare 577. The *Kyrie eleyson* & the Letanies, by *Gregory* raiging in the y. 593. The Graduall the Collects & the Traict, by *Gelase*, raiging in the yeare 493. The Sequences by *Gotbere* Abbot of Sandale. The *Gloria in excelsis* by *Symachus* raiging in the yeare 508. The Incens and the Offertorie restored from the ancient doctrine *Pompilian* by *Leo* the third of that name, in the yeare 800. The kissing of the Paxe by *Innocent* the first of that name in the yeare 408. *Agnus Dei*, instituted by *Sergius*, in the yeare 697. The Commemoration of the deade inuented by *Pelagius* in the yeare 558. The Cannon forged by *Gelase*, *Siricie*, *Leo*, and *Pelagi* raiging in the yeare 800. The transubstantiation instituted by the bishops of Rome about the yeare of Christ 162. Wherefore of
what

what impudencie are these *Alcoranists* Masse Doctours to be condemned, the which falsly do affirme that the holy Apostles of Iesus Christ did celebrate their missall sacrifice. Seeing that this sacrifice was not restored to his integrity after *Numa Pompilius* but after Christ 800. yeares? In what approued histories is there mention made that such Idolatry was committed by the holy Apostles of God? How is it possible to belceue or thinke it, when as this great whore of Babylon hath not been restored with her deceit and maske of holines till long time after the incarnation of Iesus Christ.

But it behoueth to returne to our historie of Rome, more and more to discover the true originall of the Masse. We haue declared in discovering the parts and chiefe members of the Masse sacrifice, how the ancient Romanes before they were accustomed to sacrifice with the bloud of beastes did vse little round cakes consecrated in the honour of

Continuing
Histories.

Abominable
idolatry.

Against the ido-
latry of the
round Hosts.

of their Gods, the which standing they
dideate within the Temple about the
end of the sacrifice. These litle rounde
hostes of wheat flowre were taken vp
of the Massalian Sacrificers, but they
haue enriched the witchcraft and Idola-
try of *Numa Pompilius* insomuch as they
haue decked the litle round hostes with
Images and pictures, printed within
the round circle of the said hostes to the
end to make them more holy, euen to
be worshipped, by the inuention of *Ho-
norius* Antichrist of Rome, in the yeare
1226, the which *Numa* the Coniurer
neuer practised, nor yet came to this ab-
ominable idolatry. What more dete-
stable heresie can be discouered then to
paint the maiesty of God in forme and
likenes of a man, as the Antropomor-
phits imagine. Who taught you (ô Mas-
salian) to corrupt the holy Sacrament of
our Lord Iesus Christs Supper in make-
ing litle round hostes, if not *Numa* the
Coniurer? When Iesus Christ celebra-
ted his holy supper with his Apostles,
did

did he ordeine to haue litle round hostes,
and to print them full of pictures and
the likenesses of men, to adiure and con-
iure with crossings and blessings odde or
even, and to make them to be worship-
ped? Acknowledge then (O Massalians)
your principall part of the Masse to wit,
your litle round hostes to haue taken
their begining of *Numa* more then 700
yeares before the incarnation of Iesus
Christ, who neuer commanded you this
roundnes of hostes, nor that they should
be rather round then square, three cor-
nered or eight cornered. But so farre
was he frō chusing the figure of round-
nes after the fashion of *Numa*, that con-
trariwise when he instituted the holy sa-
crament of the communion of his body,
he vsed breaking of the breade in mor-
sels, which he distributed to his Disci-
ples, for a simbol, signe, and fihure, sig-
nifying really & sacramentally his bo-
dy by the vertue of the holy Ghost, and
the Massalians haue not only chosen the
fashion round in their litle consecrated
hostes

hostes, printed full of pictures, to cause them to be worshipped after the manner of the ancient Romanes but further they haue exceeded all Idolators: For in the time of *Numa Pompilius*, those that assisted at the sacrifice of the Masse did eate together standing in the litle round hosts consecrated. But since the Massalians haue reserued for themselves, the communion of the said litle round hosts consecrated, vsing no charitie towards those that stood by at their misall sacrifice. Is this to follow the ordinance of Iesus Christ, who brake the breade and gaue it to his Apostles? Iesus Christ the euerlasting sacrificer, was he alone at the Altar, eating one litle round host grauen full of Images, when he celebrated the holy cōmunion of his body? Can you (O Massalians) too too abhominable, & much lesse charitable Idolators then all the ancient Romanes, so much play the subtile Sophisters that you will make men to vnderstand that your Masse sacrifice wherein the sacrificer alone deuoureth

uoureth all the litle round host printed full of pictures, without giuing part to any other is a communion, & by a meruailous wicthcraft to cause the assistance at the sacrifice to belecue that they haue communicated together with the Priest, notwithstanding that they neither receiued nor did eate any portion of the round host.

And beside this for a more extreame idolatry the Massalian doctors expounders do declare the round host to be dinided in 3. parts, one for those which are in paradise another for those which are in Purgatorie, to haue remission of their sinnes, and the third drenched in wine, for those which are living in this world. But the Alcoran of Durand declareth the three parts of the host broken, to present the three fashioned body of Christ in the sepulchre sleeping, in the earth lying, and after rising againe. The other subtil doctor Biell, because he would not confesse the body of Christ in the rounde host to bee brused and broken doth subtilly define the breaking

breaking of the host to be done in an accideñt without a substance. Be not these horrible heresies to make the soules to communicate which are in Heauen, or in Purgatorie, instituted by Sergius Doctor of the Mahomet, by the meanes of one round host deuoured by the Massalian.

A communion
of holy bread.

But you (O Massalians, may here object vnto me the vse of the primitiue Church obserued in the communion of the holy supper, whereas euery one of the assembly in the temple did take a portion of the broken bread consecrated to eate and communicate together. The which vse hath beene kept vnto this day in your missall sacrifices celebrated vpon Sundaies, the which you cause to be distributed by morsels of holy bread vnto the assistāts within the temple. But in this ancient communion doth abide nothing but an Image only; Because the Massalians abusing the holy sacrament, haue preferred for themselves onely the litte round host consecrated

crated to be deuoured, without giuing any portiō vnto the assistants: vnto whō they leaue the bits of holy bread, which are foure square for the most part. The round host without leauen, and the holy bread is with leauen. The rounde host is without salt, and the holy breade with salt. The round host is printed full of pictures, and the hoily bread is without print or picture. The round host is worshipped, and the hoily bread is receiued with thanki-giuing. The round host is deuoured of the Priest, and the holy bread is diuided among the assembly to communicate and eate together. The round host is steeped in wine, the holy bread is eaten without wine. To be short there is as great difference betweene these two kindes of communion as there is betweene the ancient Law of the Idolators, and the lawe of the Gospell. Prouided alwaies that they agree in one point that is, that both in the one and the other there is a corruption of the holy sacrament of the supper ordey-

Notable differences between the round host & the holy bread.

Transubstantia-
tion.

Blond lib. 1, de
Rom. trium.

ned of God. It resteth to come downe to the deep Maze of Idolatry. We haue recited the history of the people of Is-
raell, which did not content themselues with the heauenly bread *Manna* giuen vnto them of God, during the time that they were in the Wildernesse, but did murmure against God and *Moyser* their leader, requiring to eate flesh. The people also of Rome being heathen and Infidels were not contented with the institution of *Pompilian* touching the cō-
munion of the litle round Cakes.

But the Bishops of Rome, Idolators, did institute the killing and offering vp of beastes, to the end to eate and communicate the fleshe of the offeringes in their Sacrifices, specially the sheepe the Sowe, the Goate, and the Beefe, which first were ordeyned by *Euander* King of Arcadie. To the end therefore that the Massalian should not go out of kinde frō the Idolatries of their predecessors, they haue followed this communion of flesh, and are not contented with the
litle

little round, unleavened hosts consecrated and printed full of pictures, but haue in time inuented a new witchcraft to change their little hosts of floure into flesh and bone the bread being no more bread, but an accident without substance: and by this meanes to change their round host of meale into an host of flesh and bloud. The wine also offered in their Masse chalices to be changed into bloud: the wine being no more wine, but an accident without substance. Was there euer any witchcraft more abhominable and heresie, more detestable then this transubstantiation of the Masse? When the children of Israel were wearied with the eating of *Manna* and the heauenly bread demanding flesh, was the *Manna* turned into flesh, bones and bloud.

Hosts of meale
are chaunged
into flesh, and
wine into
bloud.

When the Romaines the ancient Idolatours did change their round hosts of meale, and demanded to eate of the flesh in their sacrifices, did they vse this witchcraft of transubstantiation?

K 2

Where

In the yeare of
Christ 1062.
*Chronolog. For.
Volater.*

*Lanfranc. de
sacr.*

Against tran-
substantiation.

Trees of life.

Wherefore I doe freely affirme that the Massalians haue lately instituted this addition of the Masse, yea more then 1000 yeares after the incarnation of Iesus Christ. This heresie began to spread abroad greatly in the tyme of *Antichrist Nicolaites*, crept into the Romane bishoppricke by the conspiracie of *Hildebrand*, hauing chased away by force, the other chosen Bishop, namely *Benedict* the 12. of that name in the yeare of Iesus Christ 1062. Afterward it aduanced it selfe by a conspiracie holden in the Lateran at Rome during the ecclesiasticall tyranny of *Innocent* the third of the name: about 200. yeares after the solemne recantation of *Berengarius* deane of S. Maurice of Angiers. Against the which abhominable wichcraft & heresie, we must briefly bring in by the way of recapitulation the institutions of the sacraments ordained of God.

First the fruites of the knowledge of good and euill, forbiddento our first father *Adam*, as holy signes and Sacraments

ments of feare and obedience, wherupon did hang life and death, were they changed & conuerted into knowledge or death, leauing the nature of trees and fruits, and reduced into an accident without substance? the Manna from heauen, and the rocke flowing with water of life sacraments agreeing with the holy sacrament of the supper, were they changed into an accident without substance? the lambes without spot offered by *Abel* in sacrifice well pleasing to God, were they changed into another nature? The little skinne cutte off for a note and marke of the couenant vnto the good patriarch *Abraham*, & his posteritie, was it changed into an accident without substance? The bloud of the Paschal lambe for the assurance of the health of Israel, was it changed into another substance? The fleshe of the vnspotted lambe, ordained to bee eaten in the day of the Passeouer, a true figure of the holy Sacrament of the Supper, was it changed into an accidēt without sub-

Heauēly Manna, and the rocke flowing water.

Lambes offered by Abell.

Circumcision.

Pascal lambe.

stance?

Braſen ſerpent.

**The offered
ſacrifices.**

The braſen Serpent, by the onely ſight whereof health was giuen vnto diſeaſes, left it to be a ſerpent of braſſe, was it changed in being ordained a ſacrament and holy ſigne vnto the people of Iſraell? The oblations offered in ſacrifices, as well of earthly beaſtes as unleauened bread, and other holy ſignes ordained of God for ſacraments and holy ſignes, to cleaſe the people of Iſrael: Were they changed into an accidence without ſubſtance? All the holy ſignes ordained of God in the Church of Iſrael, notwithstanding that they did reſent really and ſacramentally, that which they did figure, and not as a ſimple ſigne without effect, yet ſo it is that there was neuer none ſo horrible an heretike that did inuent this wichcraft of tranſubſtantiation.

Yet muſt you confeſſe (O Maſſilians) that the good and holie fathers of Iſraell were adopted, grafted and regenerated by faith in Ieſus Chriſt,
begotten

begotten before all worlds : and that they were nourished and got euerlasting life by Iesus Christ, and that they and wee haue but one onely God, and one onely Iesus Christ our mediatour and redeemour.

A conference
of the faith of
the ancient
fathers of Is-
rael with ours.

And that they through faith did sacramentally communicate, and spiritually partake the bloud of Iesus Christ for their saluation and euerlasting life. And there is no difference (as touching God) betweene them that were before the incarnation of Iesus Christ, and we that are after the incarnation. But they and wee are the Church of God bought with the bloud of the iust and vnspotted lambe Iesus Christ.

Furthermore that they had faith in the promise to come : and obserued the sacraments and holy signes of the sacrifice which ought to be finished by Iesus Christ. And that we by the new law do celebrate the memorie & remembrance of the sacrifice alreadie finishede by Ie-

1. Cor. 10.
August. in
Psalm,

Against the mi-
racles alledged
by the massa-
lians. Exod. 7.
8 14.

Iesus Christ, hauing the fruition of his promise accomplished. If then the Israelites did eate of the same heauēly bread, and drinke of the same water of life (by faith) that wee doe in one onely Iesus Christ: if they had holy signes to represent actually and really the death of Iesus Christ to come, euen as we haue had holy signes of his death present or past: they for the time to come, and wee for the time past: Wherefore is it then that the Massalians haue inuented this new witchcraft of touning one holy sacrament ordained of God into a wichcraft of transubstantiation, and an accident without a substance? If God (to make knowne his power, and to declare the hardinesse and stiffeneckednesse of *Pharaoh*) pleased to doe merueilous things by *Moyse* and *Aaron*, in changing a rod into a serpent, the water of the riuer into bloud, and into frogges, the dust of the earth into lice, and further to make the faileable sea drie, and to doe many other miracles: Is this to bring in a transub-

transubstantiation of little round hostes, vnleauened, printed full of pictures, into an accidēce without substance? In what place of the holy scripture (when there is mention made of holy Signes, Sacraments, or Sacrifices, ordained of God) is it said the signe or sacrament is changed?

Contrariwise (God willing to accommodate himselfe to the infirmities of man) hath ordained vnto him from time to time common signes, for notes and markes of the assurance of the thing signified; Wherein the might of God is more renowned and magnified by giuing vnto vs with the holy signe the thing represented, by the power of faith and the holy Ghost, then if the selfe signe were really changed by some visible miracle.

For the Sacraments doe containe in them more spiritualnesse the fleshlines, for which cause God did alwaies blame his people Israel by his Prophets, for taking his Sacraments ouer fleshly, as
we

The expositiō
of Iesus Christ
of the com-
munion of his
body.

we haue before briefly declared. But tell me (O Massalians) when Iesus Christ would expound, that hee was the true bread of life which came downe from heauen, to giue euerlasting life, and how these sacramentall wordes ought to be vnderstood, to eate his flesh and drinke his blood, when the Capharnaïtes your predecessours were offended, did hee teach by his interpretation, that to eate his flesh ought to bee vnderstood by a little round hoste transubstantiated? The round hoste of flowre, and the wine to bee no more bread and wine, but an accidēce without substance? Is this your abhominable Witchcraft the doctrine of Iesus Christ?

John. 6.

Nothing lesse: but Iesus Christ as a true law giuer, vnto whom the interpretation of his law appertained, answered vnto the Doctours Capharnaïtes, that they were to grosse and carnall, and that they did abide in the flesh as ye doe (O Massayers:) Notwithstanding that the flesh alone profiteth nothing: saying
that

that these sacramental words were spiri-
tual. The fleshe (saith hee) profiteth no-
thing, it is the spirite that quickneth. Iohn. 5.
Moreouer (O Massayers) how can you
safely make to agree your transubstanti-
ation with the doctrine of Iesus Christ,
which doth promise and assure to giue
euerlasting life to those which eate his
fleshe and drinke his bloud, if yea take
these wordes carnally? For you cannot
be ignorant that your bodies (notwith-
standing that they haue deuoured the
little round hostes transubstantiated in-
to flesh and bone, and sapt and licked
the wine changed into bloud) doe die
and are mortall, by the necessitie of the
lawe. Wherefore life euerlasting pro-
mised by this communion, may not bee
vnderstood of the bodie nor of the mor-
tall flesh. You must then of necessitie ac-
knowledge, for a sure interpretation,
that to eate the bodie and drinke the
bloud of Iesus Christ ought to be refer-
red vnto the life spiritual and heauenly,
and that the flesh profiteth nothing, but
the

Iohn. 6.

the spirituall word and communion of the body and bloud of Iesus Christ by faith and in spirite giuing euerlasting life. This interpretation is often recited by the holy Apostle *Iohn* in many places when he vseth these termes, he that cometh vnto me, shall neuer hunger, he that beleeueth in mee shall neuer thirst, but shall haue euerlasting life. Are not these termes sufficient plaine to interpret this holy sacrament of the body and bloud of Iesus Christ, without running vnto your witchcraft of transubstantiation.

Conference of
baptisme vnto
the sacrament
of the supper.

Another like interpretation of the doctrine and authour of the sacramentall law is discribed, when Iesus Christ was asked of *Nicodeme* the meane how a man could bee regenerate and borne againe. Is it possible (saith *Nicodeme*) that a man should enter into his mothers wombe and be borne againe? Did Iesus Christ answere vnto this demaund, that in the holy sacrament of Baptisme the water was turned into the bodie, into fleshe, and

and into bloud, and transubstantiate into a carnall wombe to be thereby againe engendred and borne: Is there not as great reason after your witchcraft here to vse this answere as in the holy Sacrament of the supper: for by the one of these two holy sacraments wee be regenerate, and by the other nourished. And the regeneration is as marueilous vnto mans wisdome, as the nourishment. For after mans carnall iudgement it seemeth vnpossible, twise to be engendred. But our good God hath vsed like interpretation for the regeneration as hee did for the communion of his flesh and his bloud, namely that these sacramentall tearmes must be spiritually vnderstood, and not carnally: for the flesh profiteth nothing, but the spirit quickneth. That which is of the fleshe, is fleshly, that which is of the spirit, is spirituall. Iohn. 3.

The holy Apostle giuing vnto the Corinthians that which hee receiued at the hand of God, did admonish them of the second comming of Iesus Christ, in
loking

looking for the which he commanded to communicate the body and bloud of Iesus Christ by breaking of bread, and the Cup of blessing called the new Testament and the new Couenant contracted by the bloud of Iesus Christ, For as much then as we are assured of the second comming of Iesus Christ. Being gon vp into heauen, and sitteth on the right hand of God his Father, vntill the day appointed that he must come againe to iudge the quicke and the dead. How do ye (O Massilians) with this issue, when as by your Magicke you say that euery day you cause to come downe, and make returne the body of Iesus Christ in flesh and bone, before the time appointed of his second comming be come.

Tit. Livius.
1. Decad 1.

Valerius. Max.
lib. 1. cap. 3

This witchcraft was restored by you frō the first author of your Masse sacrifice *Numa prapilius*, who by his witchcraft gaue to vnderstand that he caused his Nyphe and Goddesse *Ageria* and also his Iupiter *Euus* to descend from heauen

heauen, by whose meanes the heauenly secrets and misteries were reuealed vnto him. Euen so by our witchcraft the round host consecrated, is transubstantiated into the true and reall body of Iesus Christ: The bread being no more bread. How haue you learned this boldnesse to bruse and breake in peeces the body of Iesus Christ, according to the inuention of *Sergius* the second of that name, your predecessor Bishoppe of Rome? Are not you more detestable hangmen, then your predecessors Lieutenants of the Church of Rome, which crucified Iesus Christ, but without bruising and breaking his body in peeces, as it was propheceied before. And that more is, you are not content to breake it in 3 peeces, but in your Masse sacrifice ye haue enterprised to drowne or steep one portiō of it in the wine changed into bloud to deuoure it. To confirme your witchcraft of transubstantiation, haue ye not ordeyned to preserue your litle round printed hosts, the which you do

John. 19.

Exod. 12.

Numb. 9.

Corruption of the holy sacraments.

Against transubstantiation.

Harman, contr.

Blond.

Platina.

do keepe and lay vppe so curiously in boxes and shrines after they be changed into flesh and bone, and into the reall body of Iesus Christ. Is not this a detestable heresie to belecue that the body of Iesus Christ can receiue corruption? Yea, and often it is eaten of wormes, mites, rattes and mice. Can you interpret, that this is an accident without a substance, seeing that your hosts become often stincking, and corrupt within your boxes: Many times also deuoured of earthly brute beasts, the which you cause to be burned and their ashes to be put into the place for Reliques. When the Bishop of Rome *Victor* the third of that name, receiued poyson by your transubstantiated wine was it an accident without a substance? Or when the Emperour *Henry* the seuenth of that name, was poysoned in eating a litle round host cōsecrated, was it an accident without a substance, seeing it gaue him his deaths wound? There is a more manifest appearance in the
heauenly

heauenly Manna giuen vnto the people of Israell, the which notwithstanding that it became corrupt (if it were kept) yet being put in the secrete place of the Arke of the Couenant, it was preserued without corruption, was it therefore transubstanciatiated into flesh and bone, to bee called the heauenly bread, the bread which came downe from heauen, the bread of life, and the bread of Angels.

Now it remaineth to bring into iudgment the subtell reasons of the Massayers,, which for the whole foundation of their witchcraft do carnally in this word *Est*, saying these wordes are expressely written. *This is my body, this is my bloud*, when Iesus Christ, did institute the communion of his body and of his bloud vnder the signes of bread & wine. But I beseech all that are zealous of the honour of God, diligently to consider the holy institution of the sacrament, by the which God would declare and signifie the communion of his body by the

L

bread

Neemr.

Plal. 78. 104.

Iohn. 6.

Sapi. 16

The exposition
of the sacra-
mentall words.

bread, and the drinking of his bloud by the wine, and the cup. All will confesse that the true and principal nourishment of the body of man is conteined vnder the kindes of bread and wine, so the true bread is often taken in the holy scriptures for the nourishment and life of Man. But let vs begin to bring in the places of the Bible. To the first man created to the likenes of God, for punishment of his offence, was it not said vnto him before, that hee must eate his bread in the sweat of his body? Is there any man so ignorant that hee will not confesse all the foode and life of man, to be vnderstood by the bread? When *Iacob* praied vnto God to giue him bread and cloathing, did not he vnderstand by the bread all that was necessary for his nourishment,? When it is recited that God made it to raine bread vpon the people of Israell in the wildernesse, and that with this heauenly bread the children of Israell were filled, was not this terme bread vnderstood of the heauenly

Genes. 3.

Genes. 28.

Exod. 16.

Necm. 9.

Psalm. 78.

Sapi. 15.

Iohn. 6.

Genes. 14.

ly Manna sent of God for the nourishment of the people of Israell?

This Manna is not called the bread of heauen, and the bread of Angels giuen vnto the people without trauell. When *Melchisedech* would releue the hoste of the good Father *Abraham*, did he not present vnto him bread and wine? When *Abraham* would gratifie and refresh the three Angels appearing to him, did he not offer to them cakes baked in the ashes? Gaue hen ot to *Agar* bread for her nourishment. The mother of *Isaac* fauouring her welbeloued sonne, gaue him bread. *Ioseph* in Egypt offered bread vnto his brethren for their nourishment. When one will describe a famine and dearth, doth hee not say, there lacketh bread? When God promiseth any fauour vnto people keeping his commandements, doth he not giue them assurance of sufficient bread? when he commanded the poore, as his members, did he not command to giue them bread? It is then the bread

Genes. 41.

Genes. 47.

Numb. 21.

Leuit. 26.

Iohn. 4.

Psalm. 104.

Matth. 4.

Luk. 4.

Iohn. 6.

Matth. 4.

Luk. 9.
Matt. 15.

Matth. 6.
Luk. 11.

Exod. 21.
Leui. 4. 21.
Matth. 11.
1 King. 21.
Elay. 30.
Prouerb 3. 20.
Ezec. 4.

that nourisheth and maintaineth the heart and life of men. When Sathan tooke vpon him to tempt Iesus Christ, to declare vnto vs that he was very man, did he not chose bread, to entice him to change stones into bread? When Iesus Christ, did celebrate his feastes, to giue food one time vnto 5000. men, the other time vnto 4000. persons, did hee not shew his might vnder the signe of bread? When he taught vs to make our praiers vnto God, did he not ordeine the Lordes prayer, to beseech God to giue vs our daily bread? And not onely in the holy Bible is there mention made of bread for corporal & common food: But also the sacrificers celebrated by the Priests of the Hebrues, ther e was a lawe prescribed of the bread ordeyned of God, namely, sweate bread without leauen, other bread there was called shew bread which the priests did renue euery weeke & eate, which *Danid* vsed, being presented vnto him by *Achemelech* the high Priest, cotrariwise this terme bread
is

is applyed vnto breade of wicked-
 nesse, vnto breade of lying, vnto
 bread of sorrow, vnto vncleane bread
 of idolatry, vnto vncleane bread offered
 at the Altar, vnto the bread of trembling
 and vnto the bread of teares. The E-
 phraimites also are called the bread of
 ashes not turned, that is to say, in part
 baked & part not, circūcised Idolators.
 Wherefore, O Massefaiers Capharnaits,
 ye must not be so hardened & rooted in
 your fleshlinesse, that you regard not
 the phrases of the holy scriptures in that
 which the terme of bread is sometime
 taken for the earthly & bodily bread as
 when it is said that man liueth not by
 bread only, but also by all that procee-
 deth out of the mouth of God. Somtime
 also bread is taken for the word of God
 and for doctrine, when Iesus Christ
 commanded his Apostles to take heede
 for eating of the leauened bread of the
 Scribes and Pharisees, are not these
 termes of bread, and leauen taken and
 interpreted for the doctrine of the Pha-
 risees,

Malac.1.
 Psal.23.
 Ezech.12.
 Oze.7.
 Deut.8.
 Marth.4.
 Luk.4

Math 25.

Math.15.
 Mark.7.

risees, heretikes? When the woman of Canaan did demand grace and mercie for the health of her daughter, holden with a fore disease. Did not Iesus Christ answere, that it was not lawfull to take the bread of the children and giue it vnto dogges? In this answere is not the bread taken for life and health, and not onely for the corporall nourishment: Seeing then that bread is taken for the life of man, the which hangeth chiefly of bread and wine, and that the goodnes of God willing to applie it selfe vnto our infirmities would chuse those two signes, notes and markes notable, to signifie his body and bloud, namely, bread and wine, being two substances common to all nations, is that an occasion to imagine a carnall transubstantiation, as if without the same God were not able inough to figure and represent really and sacramentally life to be giuen vnto vs, yea euerlasting life by the communion of the holy bread and wine consecrated, figures and signes of his
body

body and bloud. Iesus Christ spake these words: *That the bread was his body and the wine his bloud*, he said also, *That hee is the living bread, that he is the breade of life, that hee is the living breade which came downe from heauen*, he saith also, *that hee that eateth of this breade shall live for ever*. Is this to bring in that by this word (*is*) Iesus Christ is turned & transubstantiated into bread, and is no more Christ, but an accident without substance. O detestable heretic: O Massalians haue ye no more reason to interpret carnally these words, (*this is my body*) to change the bread into his body, then when he affirmeth that he is the bread, to change him into bread, cōsidering that it is written, that the partaking of this bread giuerh life euerlasting, Iesus Christ said, *Hoc est corpus meum*. He saith also: *Hic est panis qui de cælo descendit*. In both these places is there not this word (*is*) bestowed? Must we therefore bring in a witchcraft of trāsubstantiatiō, in place of sound in-

L 4 terpre-

Matth. 6.

Marke. 14.

Iohn. 6.

Iohn. 6.

Matth. 26.

Iohn. 6.

terpreting of the scriptures, by a likeness or familiar comparison of breade with Iesus Christ, causing vs to vnderstand that by him life euerlasting is giuen vnto vs? And by him our spirituall nourishment is giuen vs like as by the bread we haue our bodily foode. How so euer it be, we must alwaies haue recourse vnto the true inierpretation of Iesus Christ, the true Lawgiuer, and author of the holy sacrament, who putting forth his institution said in the first place that he was the bread of life, then after that this bread is his flesh and his body, which must be giuen for the health of the world. He said that his flesh is true food and his bloud the true drinke, he saith, that hee that eateth his flesh and drinketh his bloud, shall abide in him. How doth he interpret this eating? Iesus Christ doth interpret it himselfe by these words: *He that cometh vnto mee shall neuer hunger, hee that belueth in me shall neuer thirst,* Is not this the true eating and the true drinking neuer to haue

John. 6

haue hunger, and neuer to haue thirst. Behoueth it to get faith, which consisteth in spirit: behoueth it to addresse our selues vnto Iesus Christ our heauēly bread, our spirituall drinke, to fill vs for euer, to quench euerlastingly our thirst of sinne, to runne into a witchcraft of transubstantiation, and to forge an accident without a substance. Wherefore (O Massalians) haue yee inuented another interpretation, then that of Iesus Christ, who witnesseth that the flesh profiteth nothing, but the spirit quickneth, and that his words are not carnall but spirituall, giuing spirit and life by faith and hope that he is the fauour of the world, incarnat, dead and crucified to giue vs eternall life, and after rose againe, ascended into heauen, and sitteth on the right hand of God his Father, abiding an euerlasting Priest propiciator, mediator and redeemer.

Let vs returne againe to this terme (*is*) which tormenteth the braines of the Masse sayers so sore, to imagine a tran- Iohn. 15.
substanti-

John. 14.

Matth. 5.

Genes. 28.

substantiation. If Iesus Christ hath said that he is the true vine, that God his Father is a husbandman, and we are the branches. Is this to bring in this terme (*is*) a witchcraft of changing God into a Husbandman, Iesus Christ into a vine and vs into vine branches? If Iesus Christ is said to be the vnspotted lambe that blotteth out the sins of the world: is this to bring in a transubstantiation? If Iesus Christ hath said that he is the doore of the sheepe-folde, by the which we must enter to saluation, and that hee is the Shepheard and we the sheepe, must we therefore ratch these places of the holy scripture so farre, that necessarily we must beleue a transubstantiation: for as much as this terme (*is*) is there? When Iesus Christ admonished his Disciples, saying to them, that they were the salt of the earth, did hee change and transubstantiate them into pillors of salt as he did the wife of Lot? If Iesus Chrriſt hath said by his Apostles that we are the tēple of God wherein

in the holy Ghost doth dwell: Is this
to imagine that we are transubstantia-
ted into a peece of stone? If the Apo-
stle haue said that Christ is the rocke 1. Cor. 3.
out of the which did come the liuing 2. Cor. 6.
water to wash vs cleane from our sins:
is this craftily to deuise a changing of 1. Cor. 10.
Iesus Christ into a rocke or materiall 1. Cor. 12.
stone? If the Apostles haue witnessed
that we are the body of Christ: Is this
to bring in that we are vanished away,
and are no more men, but changed
into an accident without a sub-
stance?

I foresee well (O Massesayers) more
than hardened, that you wil obiekt, that
in all these places before alleaged wher-
in this word (*is*) is found, that no men-
tion is made of sacramentes, which
must be deeply considered, for asmuch,
as they be holy misteries ordeyned of
God, which also is true. And also this
word (*is*) is not onely found in the ho-
ly scriptures before noted, but also Genes. 17.
when there was speaking of the holy Exod. 12. 13.
sacraments

Genes. 17.
 Numb. 10.
 Psal. 68. 94.
 Matthe. 21.
 Iohn. 2.

sacraments ordeyned before of God, vnto the people of Israell, was it not written that circumcision is the band and couenant of God. In the other holy sacrament of the communion of the Paschall lambe, is it not sayd that the Lambe is the Pasleouer or passage? Is this to bring in a witchcraft of transubstantiation. Will you not confesse (O Massalians and changers of substances) that in these places of holy scriptures, speaking of the sacraments, this word (*is*) cannot otherwise be expounded but to signifie: and that circumcision was the signe and marke of the band and couenant contracted betweene God and *Abraham*, that the Pascall lambe was also the signe of the holy passage: for remembrance of their deliuerance from Egypt. The Arke of the couenant for another sacrament, whereof it is written that it is the true power of the Lord. Is this to say that it was transubstantiated into the maiesty of God. It beho- ueth to interpret the holy scripture with discreffion.

dicression and humility, without sophistrie and witchcraft to vnderstand soundly the true meaning of words, and not to abide in the letter that killeth: but to receiue the word of God in spirit that puickneth. If then the holy Arke be named the Lord, and called God, for that in it he exercised his might, & shewed his wonders and misteries, to draw the people of Israell by an outward signe to remember God, and to feare and obey him, Also if Iesus Christ is called the bread that came from heauen, the bread of life, that the bread broken is his body, and the wine is his bloud, that the cup is the new Testament, that by these outward signes of bread and wine, he might cause vs to vnderstand our life and nourishment of saluation to stay onely vpon Iesus Christ, and that by his death and bloudshedding we are so assured of euerlasting life, as the bread and wine are nourishment for the body, and that it pleased him to ordeine these holy signes to serue vs for sacraments

ments for the triall and confirmation of our faith : is this an occasion to play the Capharnaits or the Nicodemianes to doubt of the power of God, how is it possible to eate the body and drinke the bloud of Iesus Christ? How is it possible to be regenerate and borne againe? Then seeing wee haue a promise giuen vnto vs by the word of God, wherefore (O Massalians) haue ye imagined a carnall transubstantiation, mistrusting the incomprehensible power of God, ought it not to suffice you to beleeue simply that the body & bloud of Iesus Christ is offred vnto vs really & sacramētally to communicate for our nourishment, and to giue vs euerlasting life by the bread and wine consecrated with giuing of thanks, the bread being truely his body : and the wine his bloud, which ought to be receiued worthily by faith, and in purenes of conscience, as holy signes and markes of the godly badge, without enquiring euer subtilly the meanes, otherwise then Iesus Christ hath interpreted

interpreted (saying) the flesh profiteth nothing, it is the spirit that quickneth, and that his words were spirit and life, Ought we to doubt that God hath not the power to make vs partakers of the body and bloud of Iesus Christ, by the holy signes of bread and wine consecrated, the bread neuerthelesse remaining bread, and the wine, wine. If it were otherwise, this should not be called a sacrament but a myracle, as when Iesus Christ, turned the water into wine, that he vsed a miracle of transubstantiation, changing water into wine. But he did not then ordeine a sacrament as he did of the communion of his body & bloud by the holy figures of bread and wine. Was it not as easie for God to make the wine to bee changed into bloud, or the bread into flesh, as for *Moyse* & *Aarō* to change the water of the riuer into bloud to approue the hardnes of *Pharaoh*, or when the cloudes were turned into the flesh of Quails, which rained vpon the people of Israell, alwaies God did not
ordeine

ordeine these miracles to serue for ordinarie sacraments, but would apply himselfe to our infirmitie, giuing vnto vs signes, holy and not transubstantiated, which are neither vaine nor fantasies, but are outward signes, which wee can see, touch, eate & taste, abiding in their substance, and neuerthelesse representing sacramentally, that which is comprised and signified by them, wherein our triall of faith doth stand, to declare vs by a sacramentall worke to be of the number of them that are regenerated & nourished by the holy sacraments of baptisme and of the supper. If it be lawfull to make comparisions of the 2. holy sacraments of Baptisme and of the Supper, notwithstanding that there is difference betweene regeneration, which doth not reiterate (for it sufficeth once to be regenerate and borne againe.) But the nourishment must be often done againe, according to the order of nature, and other differences largely described by the holy Apostles and ministers

A comparison
of the two holy
Sacraments.

sters of the word of God. Yet the same end, the same God, the same Iesus Christ is shewed & declared as well in baptisme, as in the supper. By the blood of Iesus Christ we be regenerate and by the same blood nourished. By the blood of Iesus Christ we are renewed, set, and grafted, and by the same blood we are kept and preserved from hunger and thirst for euermore. By the blood of Iesus Christ we are spoyled from the olde corrupt skinne, and clad with his body, of the selfe same also we haue our nourishment and euerlasting life. By the blood of Iesus Christ we haue acceſſe into the kingdome of heauen. And by the same blood we haue the fruition of the kingdome, for vnto the same purpose the holy Apostle witnesseth, wee are all baptised by the vertue of one holy spirit, and we haue all drunke of one spirituall drinke giuen vnto vs by Iesus Christ. Be not these comparisons taken out of the holy scripture, to iustifie that Iesus Christ is the onely end, vnto the

M

which

Against the
Massalians.

which tendeth as well Baptisme as the holy Supper. It followeth then that the signes of the sacramentall water for baptisme, and bread and wine for the supper of Iesus Christ, are holy signes, earnest, gages, paunes, markes, seales and sacraments, instituted of God for prooffe and assurance of our faith. Well, then (O Massalians) seeing yee haue inuented a witchcraft of transubstantiaion for the sacrament of the Supper, why haue yee not also subtelly deuised the same witchcraft in the sacramēt of baptisme? why haue yee not ordeyned the sacramental water after that it is by you coniuured and bewitched with salt to driue away Diuels, to be changed into the bloud of Iesus Christ, the water to bee no more water, but accident without substance, as yee haue imagined of the bread and wine? What difference can you shew, but Sophistries, Sophismes, and Masse subtelties. If yee continue your heresie by this word (*is*) it is also found in the water of Baptisme, which

which is called renewing and regeneration, the same is also named the holy Ghost and the garment with which, & by which, we are clothed, renewed and borne again in the blood of Iesus Christ. Then seeing (O Massilians) that you confesse that yee cannot finde a second Berengarie to make a decree of recantation to the end to enlarge your witchcraft of transubstantiation, vnto the holy water of Baptisme, and by the same meane to change your spettell and salt water, your oyle, your creames, your salt water & other drugs, wherewith you haue corrupted the holy sacrament of Baptisme. Wherefore then are yee so hardened and waxt old in your *Pompilian* Religion, that you would plucke Iesus Christ from the right hand of God, to make him to descende in body and blood by your whispering witchcraft, (as *Iupiter Elicius* did) before the day appointed of his second comming? I can bring you in the similitude of the Sunne, called by some Apostles the Sun

Luk. 1.

Malach. 4.

A comparison

of the Sunne

with Iesus

Christ.

The which S.
Iustine the
Martyr vled in
his treatise of
the exposition
of faith, cap. 2.

of Righteousnesse Iesus Christ, because that light commeth from heauen by the great and bright starre. And euen so the spirituall light is giuen vnto vs by Iesus Christ, who hath restored vs to light, out of the night and darknesse of sinne,

Well then (O yee Capharnaïtes, carnall and grosse) vnderstand now a comparison sufficient inough to shewe you the infinite power of God to bee much more perfect then your abominable intention of transubstantiation? Do yee not acknowledge if you haue not your eyes blinded and holden in depth of the darknesse of frowardnesse, that the Sunne doth giue vnto vs his light, his beames, his force, his heat & strēgth, And yet the body it selfe of the Sunne doth rest and abide in heauen? Do not ye say ordinarily in your common language, when the windowe of the house towardes the sunne is open, that the sunne com meth into the house? Yet the sunne remaineth alwaies in heauen? Behoueth

houeth it to snatch and catch the body of the sunne, causing it to come downe and to transubstantiate in this earthly place before it can giue his heate, his beames, his light, and nourishment to plants, hearbes, trees, and earthly creatures? Are yee so brutish (O Capharnaites) that yee will not confesse the true sonne of righteousness Iesus Christ, to haue much more power then this starre of the sunne, create and mortall? If then the mortall creature, haue this power to giue vs the vertue^l and strength of his body, by his beames, by his light, and by his heate sent downe into the earth really, and effectuously, the body notwithstanding abiding in heauen. It be-
houeth to beleue that God the euerlasting creator hath much more power to giue vs the true sonne of righteousness Iesus Christ, to giue vs his force & vertue of his body and bloud, shed for vs, by the beames, light and heate of his holy spirit, without cōstraining him by your witchcraft to be plucked from

the right hand of God, & to be drawen out of heauen by your transubstantiatiō into earth. Wherefore hath not Iesus Christ this power to giue vs his light, and to offer to vs his body & his bloud, to enter within vs, if by faith and pure conscience we will receiue him by the vertue of his holy spirit, euen as well & better then the sonne entreth into our houses by his might and power, without drawing it out of heauen to change the substance thereof? The sonne is one onely body created abiding in heauen, the cause of the growing of plants, trees & hearbes, which giueth nourishment by force and heate vnto all things liuing vpon the earth and in one and the same moment hath power to quicken, heate & nourish an infinite number of plants, trees, hearbes and earthly creatures, without seperating, diuiding or plucking his body from heauen to transubstantiate it. The body also of Iesus Christ which he hath caried into heauen, and set at the right hand of God, hath it
not

not more force, more vertue, and more strength to regenerate vs, to feed and nourish vs, to giue his vertue, his light and his beames, to inspire, quickē, sustaine, lighten, and in a moment make vs through faith partakers of his body and bloud: to make vs members of his members, knit together in him, and by him, by his true promise contained vnder the bages and holy signes, left vnto vs till that the second comming of his humanitie bee seene vpon the earth. Wherefore (O Massesayers) haue ye inuented this witchcraft of transubstantiation, to blaspheme against God, to lessen his power and lesse to esteeme his power and vertue, then the vertue of the sunne his creature? wherefore will yee pluck the body of Iesus Christ from heauen before the time appointed, to change his substance into your little round hosts, vnleauened and printed Iesus Christ as full of pictures which you cause to bee God aither all. worshipped. seeing that Christ as God, doth aide his church everlastingly, and

M 4 hath

hath power to regenerate feed and nourish vs, yea with euerlasting life & food, by his promise witnessed and assured by his holy sacraments of Baptisme, and of his holy supper. For other comparisons (O Massesayers, familiar & homely) consider how the earthly and mortall princes are esteemed, reuerenced and honoured for the sacred signes ordeined by them. I will onely set forth vnto you two, that is to say, Waxe & Metalles, of the one is made the seale of the prince, wherewith is sealed graces, pardons and forgiuenesses, the letters & priuiledges, grāted by the prince. He that counterfeiteth this seale, is hee not punished for treason, euen as if hee had hurt the very person of the prince? Doth not this seale represent the very person of the prince, as if hee himselfe were there present? yet the waxe notwithstanding that it is called the seale of the prince, is not therefore transubstantiate, but remaineth still waxe, yet after that it hath receiued the reuerend
print

print of the Prince it is no more called waxe but the princes scale.

The metalles of gold and silver marked for the coyne of the prince to serue for money, although they be no more golde nor silver, but haue changed their names at the will of the prince, be it into the name of ducate, crowne, shillings, pence or other names, do they leaue to be metalles, and the same substance they were before? this onely difference there is, they are appointed and stamped with the print of the prince, which doth really represent him, in such sort, that hee that clippeth & counterfeiteth this money, is punished as for the crime of treason, and as he had hurt the proper person of the prince: By much better reason the bread and wine consecrated and marked to be sacraments of the body and bloud of Iesus Christ, do really represent him, & not in painting. Wherefore he that vseth it vnworthily shall haue euerlasting damnation as a traytor to the maiesty of God. If ye (O Massilians)

1. Cor. 11.

lians) Nicolaitains & transubstantiators, are not sufficiently satisfied with the interpretation of Iesus Christ and his Apostles, ne yet with similitudes and familiar comparifons to bring you to the true way and certaine forme ordeyned of God for the celebration of his holy sacraments in abolishing of your Masse *Pompilian* Idolatries casting away also your abhominable witchcraft of trāsubstantiation, at the least, yet will ye giue no credit vnto the interpretation of the ancient doctors of the church. Heare then that which S. *Augustine* doth recite against *Adamantine*, euen as the bloud in many places of the holy scriptures is called the water & the rock Christ. So is the bread called the body of Iesus Christ, the which three places must be expounded to be figures and signes. When that faith the same doctor, Iesus Christ spake these words, *Hoc est corpus meum*. This is my body, and gaue them bread. Hee gaue them the signe of his body, for he thought otherwise that it was a thing vnlawfull,

august. cap. 12.
authorities of
the ancient
doctors.
The exposition
of saint *Augu-*
stine.

Lib. de doctri.
christi. & in pre-
fati. Psal. 3.

vnlawfull, & too vncurteous, to deuour
 the flesh & body of Iesus Christ if there
 were not a figure there, namely, the
 bread to put vs in minde of the flesh and
 body of Iesus Christ to haue beene offe-
 red vp, for our life, and euerlasting
 foode. Moreouer the same doctour
 vseth this interpretation, the visibie
 sacrament is the Testament, that is
 to say, the holy signe of the inui-
 sible sacrifice. The like interpretations
 are described by *Tertullia* against *Mar-*
cion the heretike: wherefore then O
 Massalians haue yee not followed the
 holy doctours of the Church, which
 would not blaspheame against God by a
 witchcraft of transubstantiation? but
 haue freely acknowledged the sacra-
 ment to be a signe or holy visibie figure
 signifying in spirit & by faith the which
 is inuisible? wherefore prepare yee the
 mouth & the belly to deuoure the flesh
 of Christ corporally? why do yee not
 offer your soules by liuely faith wor-
 thily to eate Iesus Christ? why did you
 not

lib. 10. de carnes
cap. 5. sacrificium
de consecr. di-
stinct. 2.

Tertul. lib. 1. c.
3. 4.

Vt quid paras
dentem & ven-
tem crede &
manducasti. ca.
Vt quid de con-
secratione.
distinct. 2.
August. in li. de
remedi.

*pœnitent. & in
Iohn. tract.*

25. cap. 6.

S. Hieron. in

epist. ad Eph.

*Ca. dupliciter ea-
dem distinct.*

Saint. Gelase.

*against Eutych-
ius & Nestorius*

*S. Ambrose in
his booke of sa-
craments, cap.
11.*

*Origen. in Leui.
homil. 7.*

not interpret the eating of the body of Iesus Christ by the notable distinction of the holy Doctor *Ierom*, saying the flesh of Iesus Christ is vnderstanded fleshly when there is mention made of the shedding of bloud, and crucifying of the body of Iesus Christ for our saluation: But spiritually when it is sayd, that the flesh is the true meate which must be eaten. For another holy doctor I will alledge *Gelase* Bishop of Rome, who disputing against the heretikes Eutichians and Nestoriens, doth affirme that the bread and wine consecrated & made sacraments, do not leaue in substance still to be bread & wine, but are figures and signes of the body and bloud of Iesus Christ by the misterie of the sacrament. Will yee haue more large witnesses of *S. Ambrose* who vpon the Epistle to the *Corinthians* hath expounded eating and drinking the bread and the wine, to signifie the fleshe and the bloud of Iesus Christ, offered for vs? *Origen* also in his homilies hath expounded

ded the sacraments to be figures, which must be examined spiritually and not carnally, for this faith faith he that the letter killeth, if it be not vnderstood spiritually when it is written to eate the fleshe of Christ. Wherefore Saint *Chrysostome* warneth to honour this sacrament in offering the soule vnto God, for which Christ was crucified and that by this holy sacrament of breade and wine, is signified vnto vs the likenesse of the body and bloud of Iesus Christ. To make an end, it behoueth to bee ruled by the holy interpretatiō of our doctor Iesus Christ and of his Apostles, to honor & reuerence his holy sacraments ordeined of him for outward signes, to lift vppe our mindes to heauen, to take that which is represented by the signes, not to esteeme them as vaine paintings, or fantasies, but worthely to receiue them in liuely faith by the vertue of the holy Ghost, to the end to be fed and nourished with heauenly bread in the health of our soules, to come to life
euer-

S. Chrys. in homil
31. cap. 15. com. I
Psal. 22.

lasting. Let vs then be assured in Iesus Christ as members of his body: Let vs all come into vnity to communicate one on'y bread, & to drinke one only wine, made of many graines knit together, to the end that wee may say with the holy Apostle, all we the faithful are the body of Iesus Christ, saued and redeemed by his body crucified & bloud shed for vs. Thus dwelling and abiding by faith in Iesus Christ, eating him, & drinking his bloud. Let vs beleue surely that hee was crucified, dead, and risen againe, & his body ascended into heauen, sitting on the right hand of God in a certaine place vntill that he returne with his humanitie as he went vp: Neuerthelesse his power & diuinity are distributed vnto vs & spread ouer all the earth in all places, specially in the holy sacraments, which he hath left vnto vs for gages, & outward triall of our faith, for a remembrance of the death and passion of our Sauour Iesus *Christ.*

How

true nature of his humane flesh, vntill
his comming againe to iudgment, say-
ing: *And he shall send iesus Christ, which
before was preached vnto you, whom the
heauens must containe, vntill the time that
all things be restored which God had spoken
by the mouth of all his holy Prophets since
the world began.* So that in his humane re-
all naturall flesh, he is not nor shall not
be on earth naturally or supernaturally;
vntill his said comming to iudgment
which doctrine notwithstanding it is
assured and most true according to the
instruction of holy scripture, that his
diuinity is vnseparable from his huma-
nitie, and his humanitie from his diui-
nitie, his diuinity extending it selfe to
all places both in heauen and earth,
being euerlasting, infinite, incompre-
hensible, comprehending and contay-
ning all things by his diuine power &
maiesty, and his humanity being con-
teyned, seated and resting locally in
the heauens, the fulnes of the God-head
dwelleth in the same, not being so con-
N teyned

teyned of it, but that it filleth the same and all other places also; The incomprehensiblenesse of which vnseparable coniunction, of the diuinity and humanity of our Sauour: *Being perfect God and perfect man, of a reasonable soule and humane flesh subsisting*: no earthly similitude may fitlier serue to expresse then the most shining and glorious body of the Sun, the body wherof God hath locally set in the firmament, to giue light vnto the world, and to cherish, comfort and nourish all things therein, with his heate; for as the light & heate remaine by the diuine ordinance of God vnseparably ioyned to the body of the Sun, which by the true power of God is placed and fixed in the firmament, and yet with his light and heate filleth all the world; so remaineth the diuinity of the Sonne of God vnseparably ioyned to to the humanitie, locally placed and seated in the heauens, by which coniunctiō he is not letted from spreading, extending and filling all other places

places also, who in his diuine essence, power and great maiesty, filleth and worketh all in all things, according to the true and plaine doctrine of holy scripture, & yet the humāity according to the proper & vnchāgeable nature of the same, remaineth vndoubtedly seated, and being but in one place at once, being circumscribable, locall & dwelling in heauen, *from whence he shall come* in most triumphant and glorious manner, *to iudge both the quicke & the dead:* retaining & keeping still the essentiall properties of his true, reall, naturall body, holding and occupying but one place at once, his diuinitie ouerspreading and enlarging it selfe, to all places, according to the excellent power, maiesty and essentiall properties of the same. Which sweete and comfortable doctrine, and vndoubted article of our faith, the doctrine and opinion of transubstantiation and consubstantiation, do flatly and plainly impugne and overthrow, as before hath beene shew-

ed, by which doctrine also of transubstantiation, the truth of the blessed Sacrament, is in plaine truth denied, what colours, pretences, shiftes or shewes so euer be made to the contrary: for how can there bee a sacrament of Christs precious body and bloud, when as by the doctrine of the church of Rome the elements of bread and wine (which by the power of the word of God are made a holy sacrament) are taken away & changed into the reall naturall flesh and bloud of Christ, and after which change nothing but the very substance of Christ remaineth, and hee is really, carnally & corporally present? which if it be so true as they would haue it, & as they with fire & sword would force euery one to beleeeue, then must Christs reall, naturall carnall body be a sacrament of his body, and not the elements, which by their doctrine haue no essence or being at all, but by the power of the word are transubstantiated into the carnall body of Christ, or else there
remaineth

remaineth no Sacrament at all, which for shame I thinke they will not affirme for the vndoubted truth is, that the substance it selfe of Christs body and the Sacrament of the substance, which are the elementes beeing distinct seuerall things, cannot so be changed or giue place the one to the other, that one selfe same thing should be both: seeing the true nature and property of a Sacrament is according to the doctrine of holy scripture, to declare, offer & giue to all the faithfull and true beleeuers, that receiue the same with a liuely faith, another thing then that it selfe is both in shew and substance, or else it should nor cannot be properly a Sacrament: for a Sacrament, as the diuines do terme it: *Is a visible signe, substance and pledge of inuisible grace* giuen to all thē that receiue the substance of the elements by which they are and shall be made partakers of the inuisible grace, offered & giuē to al thē that through the working of the holy Gghost haue a true faith to

What a Sacrament is.

receiue the same inuifible grace by the elements, as the sacrament of circumcision, and the passeouer in time of the lawe did declare, giue, testifie and assure vnto all the children of *Abraham* the beleeuing Iewes, the mercifull promise of God, that God was, is, and would be their God, their redeemer and deliuerer, from sinne and Satans power for euer : of which their captiuitie vnder sinne and Satan, their thraldome in Egypt, from whence they were diliuered, was a figure. The Sacrament also of Baptisme & the Lords Supper, do declare, giue, testifie, seale vp and assure through the vnspeakeable working of the holy Ghost, vnto all the true beleeuers, in Christ, their full and perfect deliuerance from sinne and Satans power, their participation, and fruition of perfect holinesse in Iesus Christ, and in the end the reward of euerlasting life, purchased, giuen & bestowed by his meanes and for his sake, who paid the price of their redemption,
on,

on: of all which the true beleeuers are made partakers in the instance of receiuing the outward elements in Baptisme & the Lords Supper, through the working of the holy Ghost in them, and vnfaigned, stedfast & true faith. It belongeth not therefore to any sacrament, or to the Sacrament of the Lords Supper, by the doctrine of Gods word, that the elements should bee changed into the very and naturall substance of that whereof it is a sacrament, either by transubstantiation or consubstantiatiō, for that were to fetch Christ againe frō aboue, and giue him a reall, naturall or supernaturall corporall presence here vpon earth, and so to make him be in all places at once, contrary to the true nature of his true humane body, and contrary to the doctrine of holy scripture, which teacheth not any presence of Christ on earth againe in his humane flesh, vntil the time appointed before remembred, but plainly sheweth the contrary: declaring further, that

as many as come to this sacrament and communion of the precious body and bloud of Christ with a true and liuely faith, fruitfull in true repentance and in a vertuous and godly life, the holy Ghost worketh in them a lifting vp of their hearts and mindes into heauen, where Christ sitteth at the right hand of God, and there through the operation of the same Spirit in the instance of receiuing the sacramēt, they receiue, apprehend and feede vpon, in a true, vnfained and liuely faith, the true reall and naturall body of Iesus Christ the sonne of God, whereby their bodies and soules are preserved, nourished and strengthened, to the attainment of euerlasting life by his changing & purging all their corruptions and vncleanes, and by his distributing and vniting vnto euery of them the true properties and excellent graces of his naturall holy body, as his wiledome. righteousness, sanctification and redemption, all which is as truely made theirs by and through

through his gracious imputation, as if they and euey of them had in their owne proper nature, attained vnto, and fulfilled the same, of which excellent graces the fruit and reward shal follow of glorification and life eternall.

Of all which benefites this sacrament and the sacrament of Baptisme are appointed vnto the faithfull to be as tables and glasses, wherein they may plainly see and behold all the great mercies of God towards wretched and miserable sinners plainly drawen and figured, that whereas the word doth as a lively trumpet sound out his gracious goodnesse to the eares of the faithfull, these sacraments do serue as instrumētts and conduits to conuey it to the eies, taste, feeling and comfort of all the senses: so that when their bodies are made partakers of the sacrament and outward elements, their soules in the same instāt (through the mightie working of the holy Ghost) are fed by the instrument of true and liuely faith, with the
most

The vse of the
Sacrament.

most holy, reall, natural body & bloud of Christ: through the liuely power also of which holy spirit they are moued & stirred vp to giue continuall praise, honour and thankes for these his bountifull mercies, & rich treasures bestowed vpon them: For in this sacrament and communion of the body and bloud of Christ there is shewed, declared and giuen vnto all and euery of the faithfull, the death and sufferings of Christ, the participation they haue with him, and all the benefites which they receiue by his passion, whereof they are put in minde in this sacrament by foure Similitudes. First, by breaking and receiuing of the bread. Secondly, by pouring forth and drinking of the wine. Thirdly, by the nourishment which their bodies receiue by these elements, by the vnity of many cornes whereof the substance of the bread, and the vnity of many grapes whereof the substance of the wine is made. Fourthly, by the conuersion that these elements haue

haue into the substance of the receivers.

By the breaking and receiuing of the bread, and by the powring forth, and drinking of the wine. the faithfull are put in minde of the death, passion and sufferings of Christ, whose body was broken both before & on the Crosse, & his blood drawne forth & shed, not for any cause of his owne, but for remission of their sins, which is giuen and they receiue by his passion, for ; by the nourishment which the bodies of the faithfull haue, of these elements they are put in minde, that as these elements do in the vsing and receiuing of them nourish their bodies, and comfort & sustaine their naturall flesh & blood, being the outward man, so the body and blood of Christ apprehended and receiued through the working of the holy ghost by the instrumēt of the true and liuely faith of the receivers, who through the operation of the same spirit, do by their faith apprehend and
feed

feede vpon the true, reall and naturall body of Iesus Christ, the sonne of God, which feedeth & nourisheth their bodies and soules, vnto life euerlasting, by his distributing vnto euery of them according to his gracious imputation, the true, reall and naturall properties of his vndefiled body and bloud, as his wiledome, righteousnes, sanctification, and redemption, his holinesse, innocencie, his perfect and full satisfaction of the lawe of God, his incorruption both in will and nature, his suffering and satisfaction of the wrath and iustice of God, due vnto vs miserable sinners, his victorie against sinne, death, the diuell and hell, his glorification and eternall happinesse, of all which euery of the faithfull are, and shall be as verily made partakers by receiuing this heauenly foode the bread of life, the body and bloud of Christ, as if they in their owne persons had wrought, suffered & fulfilled whatsoever Christ suffered for them, and were in full possession of the
reward

reward, whereof Christ is in possession,
and hath prepared and purchased it al-
so for them: the certainty and assured-
nesse whereof is approued vnto euery
of their hearts and soules by the sted-
fast, sure and vndoubted promises of
the word of God, deliuered by Christs
owne mouth in the 6. of Iohn, *I am the Iohn. 6.*
living bread which came downe from hea-
uen, if any man eate of this bread hee shall
live for euer, and the bread which I giue,
is my flesh, which I will giue for the life of
the world: verilie, verilie, I say vnto you, ex-
cept you eate the flesh of the sonne of man,
and drinke his blond, you haue no life in you;
whoso euer eateth my flesh and drinketh my
blond hath eternall life and I will raise him
up at the last day: For my flesh is meate
indeede, and my blond is drinke indeed. I
am the bread of life; this is the bread which
cometh downe from heauen, that he that eate
th of it should not die; he that eateth of this
bread shall live for euer, and he that eateth
me, euen he shall live by me, he that eateth
my flesh, and drinketh my blond, dwelleth
in

in me and I in him: I am the bread of life, he that cometh vnto me shall not hunger, and he that beleueth in me shall not thirst: and this is the will of him that sent me, that euerie one which seeth the sonne and beleueth in him should haue everlasting life, and I will raise him up at the last day: Verilie verilie, say vnto you, hee that beleueth in me hath everlasting life, hee that beleueth in me though he were dead, yet shall he liue, and whosoever liueth and beleueth in mee, shall neuer die.

By this and many other sweete and comfortable promises of our Sauour in his word it appeareth plainly, that life is promised to all the faithfull and true beleeuers: And seeing by our Sauours owne words, none can be partakers of this life but such as truely eate his flesh & drink his bloud, it must needs follow that truely to beleeue in Christ, is truely to eate his flesh & drinke his bloud, and that without true faith it is impossible to be partaker of the true, reall & naturall flesh and bloud of Christ.

To

To bee partaker also of the flesh of Christ, is not carnally to apprehend & feede vpon his materiall, naturall substance, for in that sense our Sauiour saith, *his flesh profiteth nothing*: But to be partaker of the spirituall graces of his true naturall flesh in receiuing his precious body and bloud, by a true faith, as before, which is the very precious foode whereby the soule liueth, and is sustained to life euerlasting, and is apprehended onely by faith, whereby also Christ is said truely to dwell in vs, and we in him: and therefore all the wicked and vnbeleeuers which come vnto the communion of the body & bloud of Christ, are refusers, mockers and despisers of his body and bloud, and by receiuing the sacrament vnworthily, doe most worthely eate and drinke their owne damnatiō, seeing by their lacke of true faith and beleefe, they refuse, mocke & despise, yea and violently thrust away from them so precious a treasure as the body and bloud of Christs is, and come
no,

not with reuerence to receiue and feede vpon the same by a true & liuely faith, as all the beleeuers do, who without great reuerence and dread, with acknowledgment of their owne vnworthynesse, dare not presume to come to this holy table of the Lord, and communion of the body & bloud of Christ; hauing also a true faith working by charitie, fruitfull in true repentance and in a vertuous godly life, which they haue receiued and do acknowledge to be of the free gift of God through the vnspeakable working of the holy Ghost, the same true faith in euery of their hearts; by which euery of them doth in their minde and soule partake and feed vpon the true, reall and naturall body & bloud of Christ seated in the heauens at the right hand of God, whither through the worke of the holy Ghost, and by their true faith they are lifted vp in the very instāce of receiuing these sacramental elements, according to Christ our Sauours owne institutiō
in

in remembrance of his death and passion: For which cause euery one is commanded to trie and examine himselfe whether he haue this gift of true faith; which is required to be the instrument & meane to be made a true partaker of this precious body and blood: and by the body and blood of the spirituall graces of the same whether he be in true charitie and in the way of true repentance, and of a vertuous and godly life, before he eate of this bread, and drinke of this cuppe, lest eating & drinking of this holy sacramēt vnworthily because he cometh without true faith, fruitfull in the effects aforesaid, he put from himselfe, and be a mocker, also a despiser of the precious treasure of Christs, real naturall flesh and blood offered by these sacramentall elements of bread and wine: and so worthily plucke vpon himselfe his owne iudgement of damnation in as much as by lacke of true faith he hath not receiued but refused and despised the rich iewel that

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was

was offered whereby Christ would haue dwelt in him and he should haue dwelt in Christ for euer, according to his most mercifull promise made in his word.

By the similitude of vnion of many cornes and many grapes in these sacramental elements, the faithful are put in minde, that as the bread which they receiue and eate in the sacrament was made of many cornes, and by the liquor of water kneaden into dowe, and yet is but one bread: and as the wine was made of the iuice of many grapes, and yet is but one wine: so they that receiue and eate Christs body and drinke his bloud by a true and liuely faith, watered with the liquor of godly and true charity, are made one body and one flesh with him, as liuely members, and fruitfull branches of his mysticall body the Church, wich is the whole companie of Gods children which are in heauen and in earth; of which fellowship and mysticall body these

these elements are a sacrament as well as of his naturall body, declaring the perfect cōiunction which all the faithful of the church militant here on earth, haue with their fellowe members the church triumphant, together with their head Iesus Christ. who all make but one body of Christ, being compact & knit together to him as to their head, according as the Apostle Saint Paul affirmeth in the 1. to the *Corinthians*, cap 10. *The cup of blessing which we blesse is it not the cōmunion of the blood of Christ? The bread which we breake, is it not the cōmunion of the body of Christ? For we that are manie are one bread and one bodie, because we all are partakers of one bread.* In the 12. chapter of the same epistle he saith: *For as the bodie is one, and hath manie members, and all the members of the bodie which is one, though they bee manie, yet are but one body, euen so is Christ: for by one spirit we be all baptized into one body, whether we be Iewes or Grecians, bond or free, and haue bene all made to drinke into one spi-*

vii. Therefore if one member suffer all suffer with it, if one member bee had in honour all the members reioyce with it. Now you are the boay of Christ and members for your part.

By which words the Apostle sheweth that all the faithfull both in heauen & in earth make but one myſtical body of Christ, and that the whole Church together make but one Christ, being all in particular the ſeuerall members of his ſaid myſtical body, wherof he himſelfe is the head: of which firme and ſtedfaſt coniunction, Baptiſme & the Lords ſupper are an effectuall declaration and reſemblance, and perfect ſeales of aſſurance to all the faithfull: for by Baptiſme is declared their new birth into one ſpirit, and by their participation of the body and bloud of Christ is manifeſtly, ſhewed, opened, ſealed & aſſured vnto them their newe planting & incorporating into Chriffs body, who being made liuely members of the ſame, they are guided, gouerned and ruled by
one

one selfe same spirit of Christ, according as the Apostle affirmeth in the 4. chapter of the epistle to the Ephesians, *There is one body and one spirit, such as you are called in one hope of your vocation. There is one Lord, one faith, one Baptisme, one God & father of all, which is above all, through all, and in you all.* That we be henceforth no more children, wauering and caried about with euery winde of doctrine by the deceit of men and craftines, whereby they lie in waite to deceiue; but let vs follow the truth in loue, and in all things grow vp vnto him which is the head, that is, Christ, by whom all the body being coupled and knit together by euery ioynt for the furniture thereof, according to the effectuall power which is in the measure of euery part receiueth increase of the body vnto the edifying of it selfe in loue, till we all meete together in the vnity of faith and knowledge of the Sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnes of Christ:

And in *Gal. 3.* it is thus said: *For yee are all the Sonnes of God by faith in Christ Iesus for all yee that are Baptized in to Christ haue put on Christ.* By which words the Apostle noteth, that all the whole church are but as one man in Christ Iesus, making but one mysticall body of Christ, whereof the sacraments of Baptisme and the Lords Supper, are a declaration, resemblance, testimony & perfect seale of assurance; so that Christ being now head of his church, and the Church, which is the company of the faithfull, being made one body with him, he nourisheth and feedeeth all and euery member of the same. and through the worke & grace of his holy spirit, ioyneth them together by their particular ioints so that euery part hath his iust proportion of foode, that at length through the vertue receiued & extended from him, as from their head, euery part may grow vp to perfection: in which communion and fellowship of the members
of

of Christ together with their head, great comfort is laide vp to a true Christian soule: For as the Apostle saith, if one member suffer, all suffer with it, and if one member be had in honour, all the members reioyce with it; because that which is comfort and honour to one, is comfort and honour vnto all, in as much as all be made partakers thereof through Christ their head, who by the lace of loue hath vnited and fast ioyned them one with another, and coupled them all to himselfe, through his exceeding charitie, spreading it selfe and overshadowing them all, that in all good things, as also in their euill afflictions and sorrowes Christ himselfe with all his members do partake and common together, according as by himselfe is affirmed in his word, that whatsoeuer is done to the least & lowest of his members in his said mysticall body, be it good or euill, it is done vnto him, he being the head of that body frō whence euery member draweth his life and feeling

ling: for how can a man offend the least part of the body, being a liuely and quicke member, and the whole body and head not feele it: and what suffereth the furthest part of the foot, that the whole body and head suffereth not, seeing that it is the head that giueth motion, sense and perfect feeling to all the body & euery member of the same? and what suffereth the furthest, lowest and least part of the foot that the whole body and head suffereth not: and what benefite also can be done vnto any litle part of the foot, in which all the body, and specially the head, taketh not comfort and reioyceth? So then if any one member be feeble and weake in faith, yet the churches faith, which is the company of all the faithfull, ioyned to and with their head is stable, and assured strong: and if the repentance of some one member be suddaine, small and short, yet the repentance and sorrowes of the church ioyned with her head, is plentiful, deepe, large and sufficient

ficient, whereof this short and suddaine repentant, this poore and little, but yet truly greeued member hath communion: if the loue and charitie of any one member be languishing and faint, but yet true and vnfained, yet the loue of the church, and spouse and head of the church, whereunto that member with all the rest is laced and lincked, is infinite, exceeding feruent and strong, of whose infinite loue, the weakest & feeblest hath as full partaking & communion as the strongest. lastly, if any one member bee spotted and stained, and defiled with the filthines of sinne, yet the head and rest of the members to which it is ioyned, by a true though neuer so little and weake faith, and in whom it reioyceth through the bond of true and vnfained loue, though neuer so languishing, faint and cold loue, springing of that weake, and yet true faith; this head, I say, Iesus Christ, through whom it hath communion with the rest of the members, and partaketh

taketh of all that the head and the rest of the members haue from the head, are faire and beautifull : by which faith and loue, flowing of the same, through the speciall and alone working of the holy Ghost, whatsoeuer the head or any of the members haue had, haue, or shall haue by distributiō of grace, from the head, is made common to the beautifying of the weakest, feeblest, the most defiled and fowlest member: for so the head hath distributed to all the members to helpe one another, that the most honest parts doe couer, keepe, and honour the lesse honest, according as the Apostle affirmeth. To all the true beleeuers then that haue true faith, true charitie, & true honesty without hypocrisie, though neuer so weake, cold, and smal in comparison of others, the faith, the charitie, the prayers, the fastings, the almes deeds, the vertue, the temperāce, the patience, the chastitie, the cleānes, the weakenes, the brotherly kindness, the loue, and whatsoeuer else may
be

be named of the benefits and graces of the head our Saviour Iesus Christ, or distributed by him, by any speciall grace, to the beautifying of any the members, redoundeth to the comfort, benefitting, and honesting of the least, and lowest of the faithfull in the mysticall body of Christ. For what grace or benefit can bee in the head, whereof all the members receiue not comfort, seing they are made partakers therof? To conclude, such is the comfort of the least and lowest of the faithfull in this mysticall body of Christ, that no penne nor tongue in this life, can serue to expresse it, neither any heart able fully to conceiue it; the full knowledge and feeling whereof, is laid vp for the life to come, forasmuch as no heart is strong nor large enough to conceiue or beare the ioy thereof in this mortall life. Out of which mysticall body, being the holie church of God, the spouse and bodie of Christ, flesh of his flesh, and bone of his bones, there is no saluation, forgiuenes
of

of sinne, or soules health to bee found, hoped or looked for; and in this bodie whereof Christ is the head, there is no condemnation to any the faithfull and true beleeuers, how greuous soeuer their sinnes seeme vnto them: so that if Satan doe summon any of them, to answer for their debts and sinnes. in that the wife is no person to be sued, but the husband, euery of the faithfull may wel bid him enter his action against their husband Christ, and he will make him a sufficient answer: for being once knit by a true & liuely faith vnto this head, and body of Christ, there shall no sinne so farre preuaile, as to haue full dominion ouer them, and be able euer to separate them from the loue, fauour, grace, benefits and mercies of God. which are in Christ Iesus, both for that they haue communion, partaking and fellowship of Christ himselfe, and of all the benefits of his suffering and passion, being made partakers also of all his vertues and graces, and through him, of all the
good

good, vertues, and holinesse distributed or to bee distributed by him, to all or any member that ever hath bene, is, or shal be of his said mysticall body the church; so that the whole church doth still pray for them by Christs cōmandement, Forgiue vs our sinnes, lead vs not into temptation, deliver vs from euill; yea Christ himselfe being their head their redeemer, their Sauour, their onely stay, and cause of all this confort, doth pray for them, and whatsoeuer is euill in them, that hee taketh away, and whatsoeuer is good in them, that he taketh and distributeth amongst them, and through his owne vertue and power purgeth and cleanseth them from all their vncleannes, & filthines both of body and soule. being true mēbers of his said mysticall body, as all and every one is indeed, and without all doubt, hauing neuer so little of true faith, which faith is not as a cause, but as a certificate or instrument given them of God, whereby the faithfull
them.

themselves may bee certaine of their good husband Christ, and therefore when their conscience teeleth it selfe disquieted for feare of Gods iudgemēt against sinne, they may in no wise looke vpon the worthines and sufficiencie of their own faith, because they neuer beleue so fully and sufficiently as they should and ought to beleue; but onely let them looke on Gods grace, eternall mercy, and peace in Christ, so shal they be at quiet when they looke for their saluation, altogether out of themselves, in Gods mercy, in Christ Iesus; in whose lap if they rest their head, then are they happie and shall find quietnes indeed. The other part of the cōmunion which the members of Christs mysticall body haue, and ought to haue one with another, is touching the temporal blessings of this present life, who being all laced and knit together by the bond of true charity, they doe, and are at all times readie to communicate, for the mutuall helpe and comfort one of an other, all
such

such temporall blessings as God hath bestowed vpon them for the vse and necessitie of their life, as to pray one for another, to helpe, comfort, and counsell one another, in all things needfull, either for soule or body, to minister to the necessities one of another, in a franke & liberall distribution of almes deedes, according to such measure as God hath dealt to euery one: a power and abilitie to helpe and releue such as are in need, misery, or want, either by pouertie, sicknes, imprisonment, or banishment: by which outward deeds of charitie, their faith and loue to God is witnessed and declared; as on the contrary, by their couetousnes, hardnesse of heart, and vnmercifulnes to the poore, they giue plaine witnesse and testimonie, they neither loue nor beleue in God, what flourish or boasting soeuer they make to the cōtrary, according as *Saint Iohn* affirmeth in his first epistle, and 3. chap. saying, *My little children, let vs not loue in word: neither in tongue onelie*

*onely, but in deede, and in truth: & who-
soeuer hath this worlds goods & seeth
his brother haue need, and shutteth vp
his compassion from him, how dwel-
leth the loue of God in him? beloued
let vs loue one another, for loue cometh
of God, and euery one that loueth is
borne of God, and knoweth God; hee
that loueth not, knoweth not God, for
God is loue. In this appeareth the loue
of God towards vs, because God sent
his onely begotten son into the world,
that we might liue through him: herein
is loue, not that we loued God but that
he loued vs first, and sent his sonne to
be a reconciliation for our sinnes: be-
loued, if God so loued vs, we ought al-
so to loue one another; no man hath
scene God at any time, if wee loue one
another, God dwelleth in vs, and his
loue is perfect in vs: God is loue, and
hee that dwelleth in loue, dwelleth in
God, and God in him; we loue him be-
cause hee loued vs first: if any man say
he loue God, and hate his brother, he is*

a lier, for how can hee that loueth not his brother whom hee hath scene, loue God whom he hath not scene? and this cōmandement haue we of him, he that loueth God, should loue his brother also. By this instruction of the Apostle in this epistle it appeareth that it is a false, lying, and vaine boasting of any man, to say hee loueth and beleeueth in God truly, when hee shuteth vp all his compassion from the helpe of mankind, which beare the image of God in the person of our Sauour Christ, which was both God and man, who presenteth himselfe to vs to bee beloued in them which beare the image of his māhood. For no man can truly say he hartely loueth the father, but hee must also loue the sonne; and although the sonne be naughtie, and vnthristie, yet for his fathers sake hee must helpe to better him, and euen lament and bee sorry for the sonnes wickednes, euen so much the rather, seing God hath appointed, and by his holy ordinance commaun-

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ded that whatsoeuer any true Christian man is, or whatsoeuer hee hath, hee should thankfully receiue it as of the free bountie and gift of God, who himselfe is the fountaine and full treasure of all good things, the onely author and giuer of euery good and perfect gift, giuing and distributing to euery one of the abundance of his riches & treasures; to this end and purpose, that each should communicate to other, of the goods they haue receiued, for the supply of each others want and necessity: For which cause euery true Christian man must loue good mē in Christ, and euill men for Christes sake, who so loued vs when wee were his enemies, that he gaue vp of his own life for our redemption; let him embrace the one because they are good, the other neuerthelesse to make them good, let him forgiue and pray for his enemies, persecutors & slanderers, that God would turne their harts, open their blind eies, and giue them true knowledge of himselfe

his word & cōmandements : in whose nature let him see and behold, as in a glasse, the image of his own crookednes & corruptiō; for there is no mā so mad, cruell, furious, or hard hearted, but all other as of themselves are as farre wide from God as hee; so that euery man which escapeth the filthinesse and corruption of the wicked and vngodly, may thanke God that keepeth him by his grace from that or the like impie- tie, as for example, thou seest a man that is a theefe, a whoremonger, and an hereticke, or idolator, there thou seest euen thine owne image and picture, for if God keepe thee not of his merci- full grace and goodnes, out of such vi- ces, thou wouldest be euen as euill and bad as he, and seeing thou art not such a one, glory in God, and not in thy selfe, hate not, nor bee not angry with those which are diseased in sinne, no more than a faithfull physition hateth a sicke man, but rather lament and bee sorrie for their euils, be thou an enemy

onely vnto sinne and vice; the greater the disease is, the more care will true charity haue to remoue it is he an adulterer, or hath he cōmitted sacriledge, or is he a Iew, Turke, Heretike, or Infidel? hate the adulterie, sacriledge, heresie, idolatrie, and infidelitie of the man, and seeke to remoue, purge, and cleanse these vices, wherewith the man is defiled, and wherin he is wrapped and entangled through his owne fault; so that the man may bee saued which God made, let euery true Christian wil well, wish well, and doe well vnto all men continually, not hurting them which haue deserued it, but doing good to them which haue not deserued it, according to the instruction of the Apostle, *Gal. 6. & Ro. 12. Whilst we haue time let vs do good vnto all men, especially vnto those which are of the houshold of faith.* Therefore if thine enemy hunger, feed him, if he thirst, giue him drinke, for in so doing, thou shalt heape coles of fire vpon his head. Be not overcome of euill, but overcome

ouercome euill, with good. For a true Christian man must bee glad and reioyce for all mens commodities as for his owne, and so to take to heart and be sorrie for an other mans harmes, as if they had fallen vpon himselfe, and to weepe with them that weepe, and to ioy in all maner good things with them that reioyce, as the same Apostle also teacheth. He must not thinke with himselfe after the fashion of the worldlings, and wicked men, what haue I to doe with this fellow? he is a man vnknowne to mee, hee is a stranger, hee neuer did ought for mee, hee hath hurt mee some times, but hee neuer did me good: hee must, I say, thinke none of these things, but remember onely what Christ hath done for thee, who willeth his kindnes shewed towards thee, should be requited, not in himselfe, which thou canst not, nor shalt not bee able to doe; but to shew such kindnes for his sake towards all men, as hee requireth of thee, distributing of such bodily or ghostly goods as he hath giuen thee to the re-

leeefe of others necessities, euen to the vttermost of thine abilitie. For so doth the holy scripture teach euery christian man, in many places of the same, as *Luke 3.v. 11. Let him that hath two coates parte with him that hath none, and he that hath measure let him doe likewise*: by which two examples of food and rayment, the faithfull are warned by a common care and indeuour, and by a particular speciall care in euery one to prouide, that the necessities and wants of the poore be holpen, and supplied, according as God shall haue delt to them a portion of abilitie to doe it, for so is it commaunded in other places of the scripture, as in the *I. of Tim. the 6. chap. Charge them which are rich in the world, that they be readie to giue, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attaine eternall life* and *Matth. 6. Lay not up for yourselves treasures the upon earth, where the rust and moth doth corrupt, and where theeeues*

theeves breake through and steale, but lay up for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeves doe not breake through and steale. & Math. 7. Whatsoever you would that men should doe to you, even so doe you unto them, for this is the law and the Prophets. & Luke. 12. Sell that you haue, and giue almes, make you bagges which waxe not old, a treasure that neuer can faile in heauen, where no theefe cometh, nor moth corrupteth: and according as God had commanded in his law, that a mercifull respect, and diligent care should bee had of the poore, so holy Toby in his 8. chapter giueth this instruction to his sonne, Give almes of thy goods, and turne neuer thy face from the poore, and then the face of the Lord shall neuer bee turned away from thee: bee mercifull after thy power, if thou hast much, giue plentiouslie, and if thou hast little, doe thy diligence, gladly to giue of that little, for so gatherest thou thy selfe a good reward against the day of neede,

and in the second to the Corinth. the 9. chap. it is thus written: *He that soweth sparingly, shall reape also sparingly; and he that soweth liberally, shall reape also liberally; as euerie man wisheth in his hart, so let him giue, not grudgingly or of necessitie, for God loueth a cheerefull giuer* and: in 13. to the Hebrewes, the 16. verse, it is said, *to doe good and to distribute, forget not; for with such sacrifices God is pleased: & Pro. 20. he that hath mercie vpon the poore lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen.* By all which places and many other in holie scripture it appeareth what loue, tender care and compassion by the ordinance and commandement of God is appointed to bee had and shewed vppon such as are in miserie and want. By which kinde of Communion and bond of charitie, all mankinde without exception are vnited and knit together; but of the first none can or may be partakers but onely the faithfull, which are the elect and chosen chil-

children of God, the true members of the Church, ioyned to their head Iesus Christ, among which company all the members are so compact, vnited & knit together, that all make but one bodie of Christ, and therefore ought thus to thinke one of another; he is my brother & coheire in Christ, a member of the same bodie, redeemed with one blood, a fellowe in the common faith, called to the very same grace & felicity of the life to come: how can any then that is a true mēber of Christ, of which body thou professest thy selfe also a member, be a stranger vnto thee, to whom thou art coupled with so many bonds of vnitie? And as concerning the outward goods of this life, the godly and true members of christ, in whose harts alone this true charitie is rooted by and through the working of the holy ghost do and ought to be readie at all times to make partakers not only their frēds and such as be of the household of faith, but euen the wicked and vnbeleeuers,
their

their enemies persecutors and slanderers, distributing of the outward goods of this life vnto all men in generall, as their prayers, their counsell, helpe and comfort, their reliefe, charitie & almes, whose prayer for the vngodly concerning the outward and temporall blessings of this worlde, God hath shewed by manie examples in his word, that he hath both heard and graunted, as at the prayers of *Moses* and *Aaron*, hee remoued the plagues from *Pharao*, at the prayers of the Prophet of God, the dried hand of *Ieroboam* was restored to his former strength; and so will G O D still heare the prayers of his children for the vngodly, so farre as it standeth with his good pleasure and aduancement of his owne glorie; commanding his children not to bee like the wicked and vngodly to doe good onely in respect of reward, or for some speciall bond of alliance or friendship, as our Sauour affirmeth that the Publicans & vnbeleeuers doe, Mat. 5. *For if you loue them*

them which love you what reward have you,
doe not the Publicans euen the same? and if
you be friendly to your brethren onely, what
singular thing doe you, do not euen the Pub-
licans likewise? but I say vnto you, love your
enemies, blesse them that curse you, do good
to them that hate you, and pray for the that
hurt you and persecute you, give to him that
asketh, and from him that would borrowe of
thee turne not away thy face, that you may
bee the children of your father which is in
heaven. for he maketh his sunne to shine vpon
the euill and vpon the good, and sendeth
raine on the iust and on the vniust, yee
shall therefore bee perfect as your heavenly
father is perfect: & thus our sauiour hath
shewed by this his cōmandement what
the true rule of charitie is, by which his
children are vnited and knit together,
euen in all things both bodily and
ghostly to communicate & participate
one with another, seeing from the out-
ward bodily participation he hath not
separated the wicked and vnbeleeuers,
but hath first lincked and tied them also
so

so to his owne children in the outward participation of the goods of this life. By which doctrine all the children of God are put in minde that they must suffer nothing to let or hinder their charitie in any the outward things & temporall blessings before mentioned, but euen to be liberall, pitifull & compassionate vnto all, for that they are of the same kinde and flesh with them: & yet neuerthelesse to haue their mindes and eies of their soules lifted vp higher to that communion and participation which they haue of all things with their brethren, the true members of the holie and vndefiled bodie of Christ, who is their head: so that whatsoeuer is bestowed vpon any one member, it redoundeth to the whole bodie, and from thence vnto the head, and the head of Christ is God; whereof it followeth that the good which is done to any one member, it is done to Christ, it is done to G O D. Which liuely worke of true charitie, the head, who is our sauiour
Iesus

Iesus Christ, worketh by the grace of his holie spirit in all and euerie true member of his bodie, the Church, the bodie and euerie part thereof drawing all their life and feeling, the power and strength also of euerie good and vertuous worke and of every godly act from the head, to whom all the honour, glorie and praise is due for all the good that is done or can be done either in this life or in the life to come: onely let all the faithfull be quickned in their charity when they feele it to begin to wax cold and faint, by this spurre, that albeit to their fleshly eies and iudgement, which is alwaies during this life corrupt and blinde, there appeareth no kindnes, goodnes, vertue or any good qualitie in some one or diuers men, whereby they may bee stirred to loue him or them, but rather causes stirring and prouoking them to a hatred, loathing and detestation of their persons, for the filthy corrupt vices which they see and behold rooted in them; yet accor-

according to the rule, ordinance & commandement of God, their owne blinde iudgement forsaken, they must shewe themselves enemies onely vnto sinne and vice, not hating their persons for the faults, but hate the faults for loue of the persons, seeking by counsaile, correction and chastisement how to purge and cleanse them from their filthinesse, wherein by wallowing themselves they are defiled, and wherein as with fetters, bands and cords, they are wrapped, holden and intangled: let the faithfull for the loue which God hath shewed them, be stirred and prouoked to succour, helpe, counsell, and comfort all men in generall, not so much for any thing they can see or discerne in the, as for the loue of God and his mercies sake which he hath shewed them in Iesus Christ, let them helpe to beare vp their infirmities, and when they fall let them helpe to lift them vp by admonishment, by counsaile, by prayer and good example; and where there is power

wer and neede also require it by correction and chastisement to drawe them from their euils. Further for their bodily necessities, let them be liberall & bountifull in distributing their almes, and thus by this which hath been shewed, it appeareth first, that true faith doth certifie and assure vs of all the sweete promises and mercies of God in our coniunction, together with the rest of the members vnto Christ our head, and of the communion and participation that wee ought to haue and shall haue in all things both bodily & ghostly, together with our head: our obedience to the word and commandements of God, our true & vnfaigned loue & charitie doth certifie and assure vs, and doth giue witnes also and testimonie therof vnto others, that our faith is true, liuely, and vnfaigned, our tender compassion and mercie, our franckharted & liberall distribution of almes doth declare and manifest vnto all that our charitie is true, vnfaigned, feruent, plea-

pleasing and acceptable vnto God, and of the right kind which it ought to bee. To conclude, this is that which is meant by the myserie of vnitie in the Sacrament, that all the faithfull are vnited together, with their head Iesus Christ, by and through his power and grace, to bee partakers and communicate one with another in all things both bodily and ghostly, heauenly & earthly: the faithfull likewise, through the bond of the same charitie, drawne from their head, must make partakers and communicate vnto the vnfaithfull and vnbeleeuers all the outward temporall blessings of this present life; in al which outward temporall things, they must bee as one with them to communicate, helpe, and releue them, according to the true rule of charitie, and myserie of vnitie in this Sacrament; in which last kind of vnitie all mankind without exception are and ought to be according to the holy ordinance of God in his word, vnited, and knit together.

By

By the similitude of conuersion, the faithfull are put in minde, certified and assured, that as the bread & wine being taken and receiued, is turned into the substance of their bodies: so euerie of the faithfull apprehending and receiving Christs reall naturall bodie and bloud in the instance of receiuing the sacrament, by their true and liuely faith are through the operation of the holy ghost, turned into the true nature of his precious bodie and bloud, that is, they are euerie one changed & renewed, and made *bone of his bones and flesh of his flesh*, so that from thenceforth Christ abideth in them and they in him, and they bee made one flesh and one bloud with Christ, and Christ is made one flesh & one bloud with them, not by transubstantiation or cōsubstantiation, which cannot bee without the ouerthrowe of his true humanitie: neither doth holy Scripture teach vs so; but thus doth holy scripture teach, that the faithfull are made flesh of Christs flesh by his dis-

posing, and distributing vnto them according to his gracious imputation, the true nature essentiall properties and qualities of his flesh and bloud, that is, euerie of them are by his imputation as truly made partakers of the perfect holinesse & wisdom of his bodily person, of his incorruption both in will & nature, of his obedience and satisfactiō of the lawe of God, of his passion and sufferings of the curse & wrath of God due to sinners, of his victorie against sin, death, the Diuell and hell, and shall be also made partakers of that immortalitye and euerlasting happie life, whereunto hee is entred, and which hee hath purchased for them that truly beleeue in him, even as verily as if euery of thē were one selfe same bodily person, flesh and bloud in reall and naturall substance with him; so that now all and euerie of the faithfull may saie and comfort themselves after this manner: In thee our most gracious God & mercifull Lord Iesus Christ, each of vs hath

a portion both of bloud and flesh, therefore where that flesh whereof I am a part doth raigne, there I belecue I doe and shall raigne; where my bloud hath dominion, there I trust I haue & shall haue dominiō; where my flesh is glorious: there I know I am & shall be glorious, & although I am yet a sinner, yet I doubt no whit of this participation of grace; although my sins do hinder me, yet my substance doth require it, and although mine owne offences doe exclude me, yet the communion of nature which by his gracious imputation hee hath giuen me, hath brought me againe to this grace and fauour. For the Lord is not so vnkinde that he can hate his owne flesh, his owne members, his own bowels, wherof I am a part, seing Christ himselfe hath vouchsafed to bee made one flesh and one bloud with mee & all the rest of his members, the faithfull & true beleeuers that is, Christ hath taken the nature and qualitie of our flesh and bloud, hauing caused all our sinnes to be imputed and laid to his charge, as

bearing the person and bodie of vs all, hauing in his true natural bodie & flesh suffered the wrath and curse of GOD for our sinnes, as if himselfe had beene guilty of them, and had committed and done them in his owne bodie and flesh; so that the sinnes of euerie of the faithfull are fully satisfied for, condemned and punished in the reall naturall flesh and bloud of Christ, euen as verily as if hee were the selfe same bodily person, sinfull flesh and bloud, and substance of all and euerie of the faithfull. And this is the conuersion & change of the faithfull into Christ, & of Christ into them, truely represented, declared and assured in and by this sacrament & communion of his precious bodie and bloud, as it euidently appeareth by that which the Apostle speaketh in the 8. to the Rom. and 3. verse. and 5. of the 2. to the Corinth. and 21. verse. *God sending his owne sonne in the similitude of sinfull flesh, and for sin condemned sinne in the flesh. For hee made him to bee sinne for vs which*
knew

*knew no sinne, that wee should bee made the
righteousnes of GOD in him.* By which
words the Apostle meaneth not, that
the holy bodie of Christ was defiled
with any the finnes of mankinde, but
that he was the true sacrifice propitia-
torie vnto God for the finnes of man-
kinde, hauing borne away and taken v-
pon himselfe all their finnes in his own
reall naturall bodie, flesh and bloud, as
if he himselfe were the particular persō
of euerie of them, and had committed
their seuerall finnes, and as though hee
himselfe were the selfe same bodily per-
son, flesh and bloud in essence and sub-
stance, nature & quality of euerie of the
faithfull being sinners & transgressors
of the Law of God, guilty of the wrath,
iudgement eternall damnation & curse
of God; from which punishments our
Saviour Christ hath acquitted euerie of
them by his death, passion & suffering,
and all that haue or shall hereafter truly
beleue in him. By which their faith
through the working of the holy ghost

as Christ is apprehended and conuer-
ted into them, & hath borne away their
finnes vpon himfelfe, and the punish-
ment due for the same; so are they also
and euerie of them conuerted into
Christ, and are made partakers of the
righteousnes of God in him, according
as before hath been remembred: wher-
in the infinite iustice & mercy of God
most liuely appeareth to the eies, vn-
derstanding, taste and feeling of all the
faithfull: infinite in iustice; for that no
satisfaction could or can satisfie the iu-
stice of God for the recompence or re-
demption of the least sinne in mankind,
but that the same must bee fully puni-
shed for the satisfaction of Gods infinit
iustice, in the true, reall & naturall flesh
of man; which satisfaction our Sauour
Christ made for mankinde, who came
downe from heauen and was made man
of the substance of his mother, that in
the fraile flesh of mankinde hee might
take vpon himfelfe and suffer all the
punishment due vnto sinners, that as
manic

manie as beleueed or should to the end
of the world beleue in him, might not
perish but haue euerlasting life. For
christ in the power of his diuine nature
to which hee ioyned our flesh, suffered
the wrath, curse & punishment of God
due for sinne, which no mortall crea-
ture beeing only man, was or could bee
able to beare or ouercome, for which
cause the sonne of God made himselfe
flesh, to the end that according to gods
infinite iustice the sinnes of the faithfull
might be borne away and fully punish-
ed in his flesh: wherein his infinite Iu-
stice did most brightly shine & apeare.
His infinite mercie herein appeareth,
that where the sinnes of the faithfull be
fully punished through the sufferings
of Iesus Christ for the satisfaction of
Gods iustice, it appeareth plainly vn-
to them that they are freely forgiuen &
pardoned, because in them, as in their
owne persons, their sinnes are not nor
shall euer be punished, nor any satisfac-
tion made or to be made vnto GOD

by themselves, Christ hauing borne the wrath and full punishment of God due vnto them for sinne, and quite freed & discharged them, so that neither their sinnes shall be laid to their charge, nor any punishment nor purgation due for the same, required at their hāds. Which plainly setteth forth and declareth vnto all the faithfull Gods infinite and vnspeakeable mercie, whereof this sacramēt & communion of his precious bodie & bloud, is a plain declaration, resemblance & perfect seale of assurance vnto all the faithful. But the Church of *Rome* with her followers, as by the Doctrine of transubstantiation they do denie the truth of the manhood of the sonne of God; so by the same doctrine they denie also and abolish the truth of the Sacrament, and the end of the institution of the same, which was to put the faithful in mind of the great loue of God, and sufferings of Christ for thē: for so, saith the Apostle, You shall shew the Lords death till hee come. It serueth also

also to put them in mind of all the benefits receiued by his precious body and bloud, who gaue his body to bee broken, and his bloud to bee shed for their sinnes; and by this holy sacrament, giueth to all true beleeuers his reall naturall flesh and bloud, to bee their spirituall meate & drinke, to preserve and nourish their bodies and soules vnto life euerlasting; and to declare, testifie, and assure vnto them their vnion that they haue with him, as members making one body, distributing vnto all and euery member, the spirituall graces and vertues of his most excellent reall, naturall, holy body; which spirituall and immortall foode of their bodies and soules, is receiued from their head Iesus Christ, who distributeth and sendeth it downe, to the nourishment of all his members, euen as the foode of this mortall life is receiued by meanes of the head, and sent downe to the nourishment of all our earthly members; whereof these outward elements
are

are a full declaration, and a perfect
seale of assurance to all the faithfull, be-
ing by the institution of God, made a
holy sacrament, to represent the same
vnto them, and by his holy ordinance
appointed to carrie the very name of
his body; which is signified by these e-
lements, offered vnto all, and giuen to
the true beleeuers: wherein God of his
infinite goodnes and mercy applieth
himselfe to the dulnes of the capacities
of his children, who without these out-
ward pledges (being signes, tokens,
and remembrances of his great mercy)
would neuer haue conceiued, and
would haue beene ready also to forget
the infinite benefits & mercies of God,
purchased for them by the death and
passion of his beloued sonne; which
God in his excellent wisedome hath so
liuely declared and set forth in these
Sacramentall elements, because the re-
all naturall bodily presence of Christ
did not so plainly make the same
knowne and open to the vnderstan-
ding

ding of his disciples, and the Church. For which cause our Saviour did institute, command, and celebrate this holy Sacrament, whiles hee was yet bodily present amongst his disciples, both for that his bodily presence was not long to continue, but to depart away from them, whereof this Sacrament was to keepe a remembrance amongst them; as also of all the benefits receiued, and to be receiued by all, and euery of the faithfull, by his most precious bodie & bloud, giuen vp to bee crucified, broken, and shed for their sinnes; whereof these sacramentall elements did and would make a more liuely declaration to the senses and vnderstanding of his Disciples, and the Church, through the grace of his holy spirit, working in euery of their hearts, then by his bodily presence they were able to conceiue. For which cause it pleased our Saviour to giue to this Sacrament, the name of his bodie, because in this Sacrament, the true, reall and naturall holy body of
Christ

Christ is offered to all giuen to the true beleuers, receiued of them by a true and liuely faith, with praise and thanksgiuing, as before hath beene remembered. Of which true, real, natural, holy body, the wicked and vnbeleuers are not, nor cannot bee partakers, either worthily, or vnworthily, as the church of Rome imagineth by their doctrine of Transubstantiation, or as the Lutherans imagine by their doctrine of Cōsubstantiation, but comming to this holy Sacrament without true faith, they receiue the same sacrament vnworthily, whereby they eate and drinke their owne damnation, as the Apostle saith in the 11. to the Corin. ver. 29. *He that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he discerneth not the Lords body, but reiecteth & despiseth the same by receiuing the holy Sacramēt vnworthily, & without true faith. For whē they presume to receiue the holy Sacramēt without a true faith, to be thereby made partakers of*
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the true, natural, holy body and bloud of Christ, they receiue, as *Augustine* saith, by their vnworthy receiuing the holy Sacrament without true faith, the bread of the Lord, but not together by and with the same, the bread the Lord; that is, they receiue the Sacrament, but not that which is signified, declared, offered vnto all, and giuen through the worke of the holy Ghost, by and with the Sacrament, vnto all the true beleeuers; and seeing the wicked & vnbeleeuers haue wilfully put from them, reiected and despised that, which they might haue receiued (if they had come with true faith) they doe worthily eate & drinke iudgement to themselves, as the Apostle saith, for not discerning the body of the Lord. Whereby it doth also most euidently appeare, that there is neither consubstantiation, nor transubstantiation in the Sacrament; for seeing the wicked eate & drinke iudgement to themselves, by their vnworthy receiuing the holy Sacrament, it must therefore

therefore needs follow, that they are thereby no partakers of the true natural bodie & bloud of Christ, of which, whosoever eateth or drinketh, receiue life, and not death; for the true natural body of Christ is not iudgemēt to any, but life vnto all that receiue it; therefore that which the wicked eate and drinke, is not the body of Christ, neither by transubstantiation nor consubstantiation, but the Sacrament of his body, as *Augustine* saith; by receiuing wherof vnworthily, they eate & drinke iudgement, for the reasons and causes before remembred. For the auoyding of which fearefull and intolerable punishment, it is necessarie to shew somewhat of the preparation requisite to be made by euery Christian man, both before, and at his presenting himselfe to this holy table of the Lord. Before the receiuing then of the blessed Sacrament, euery true Christian man ought thus to consider with himselfe: First, by a sound knowledge, and good discreti-
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on, to meditate and imprint deeply in his heart, what hee doth either refuse or receiue, when he presenteth himselfe at the Communion and holy table of the Lord; & what he himselfe is that doth receiue. The thing hee doth refuse, or receiue, in, by, and with this holy Sacrament, if hee come with a true and right faith, or refuse if he come not so, is Iesus Christ perfect God, that made all things of nought, and perfect man, that died for man-kind on the Crosse. Hee that receiues must remember and know himselfe to bee a man, and not a beast, and therefore must present himselfe to this Sacrament like a man, in whom the image of God is renued, through the worke & grace of the holy Ghost, all malice and beastlines of sin being subdued, and not suffered to raigne; and in stead thereof, true faith and godlinesse, though not perfect, which is reserued to the life to come, being firmly grounded and planted; lest if he come like a beast, in vnfaith-
fulnes

fulnes and vnholines, hee be found an vnworthy partaker of this blessed Sacrament, by which meanes he doth not receiue, but refuse and put from him the precious body and bloud of the sonne of God, to his owne iust and eternall damnation. Secondly, he must not presume to come but with great deuotion, dread, and reuerence of heart: for seing Iesus Christ, who offereth himselfe to bee receiued is holy and all holines, he must labour diligently to receiue him, in as much deuotion & holines as hee may, earnestly confessing and bewailing his former sinnes and wickednes, and making earnest and heartie prayers vnto God for pardon and forgiuenes of the same. It becometh him therefore in all humblenes and lowlines of heart, before hee receiue this blessed Sacrament, to examine & search diligently his owne heart and conscience, confessing before God in the secret of his heart, the miseries of all his sinnes and offences, hauing displeasure and

and greefe at himselfe, with deepe
sighings & sorrowings for all the vn-
cleanes of his body & soule, lamenting
and bewailing that hee is yet so carnall,
so worldly, so wilfull, & vnmortified in
all his passions, so full of motions, of
concupiscences. of his sinfull flesh, so
vnwary & ill ordered, in all his words
and deeds, and so encumbred with
vaine fancies, so much enclined to out-
ward worldly things; so negligent and
careles to the attaineement of spirituall
and heauēly things; so readie to laugh-
ing and wantonnesse; so busie in things
easie and pleasing to the flesh, so slow
and hardly drawne to hartie sorrow,
and earnest repentance for his sinnes
and offences, or to any care of his soules
health, being so quick and curious to
heare and see the vanities and plea-
sures of this world, so niggardly and
scarce to giue, so greedie and couetous
to scrape together, hold, and keepe; so
rude and vnmannured, so prodigal, ri-
orous and gluttonous in raiment, meate,

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and

and drinke without all hunger, desire, or thirst to the word of God, the precious clothing and foode of the soule, so attentiuē to toyes and fables, so sleepe to all holy exercise, so lightly displeased and rigorous to reprove other mens faults, so deafe, blind, & froward, to heare, see, or amend his owne faults, so glad in prosperitie, so feeble in aduersitie, so oft purposing many good things, so seldome bringing any of the to effect; all which defaults, and manie other which he seeth and beholdeth in himselfe, when hee hath with great sorrow and displeasure at himselfe for his owne frailenes in his secret heart confessed and bewailed vnto God, let him the in a full purpose through the grace of God set himselfe to amend his sinfull life past and to profit alway from better to better; and with great reuerence of heart, let him bee afraid as of himselfe, knowing his owne wretchednes and vnworthines to approach and come neere so worthy a Lord as Christ is. For
if

if a man defiled with filthines & stinke,
be vnworthy to stand in the presence
of a king, how much more vnworthie
is any man, as of himselfe to receiue
Christ in the precious Sacrament? For
why, all our good deeds are but as vn-
cleannes in his sight; what are our sins
then? neuertheles his goodnes and his
pittie is more then al our wretchednes;
and therefore with all humblenes and
lowlines, and with a reuerent dread
in a full trust and confidence of his
great mercy let him goe vnto him, for
his worthines shall make him worthy:
let him offer himselfe in humble and
hartie prayer vnto God committing
vnto him both his body & soule, to be
made by his grace, and through the
working of the holy Ghost in his heart,
a worthy partaker of this holy Sacra-
ment, that together in, by and with the
same hee may receiue and bee partaker
of the reall, naturall, holy flesh and
bloud of Christ, through which hee
may be purged of all his finnes, and re-

ceiue grace of good life. For why, for that cause amongst other was this holy Sacrament ordeined, that a man through offering of his praiers to God, and partaking of this Sacrament should aske pardon and foi giuenes of all his sinnes, and grace of good life, and should obtaine it. If time therefore doe suffer before the receiuing of the blessed sacrament, let him meditate or say on this manner. Lord all things bee thine that are in heauen and in earth, I desire to offer my selfe vnto thee in a free & perpetuall offering; so that I may be perpetually with thee in singlenes and simplicity of heart, I offer mee this day to be thy seruāt, in thy seruice: and although I am vnworthy to serue thee, yet art not thou vnworthy to haue my seruice; make mee therefore worthy of that which thou art worthy of, so shall I be worthy of that which now I am vnworthy of: make mee as thy will is, to cease from sinne, that as my dutie binds mee, I may serue thee. I offer also vnto thee O Lord all my
sinnes

Sinnes and offences that I haue committed before thee, from the day that I might first offend vnto this day, that thou vouchsafe through thy great goodnes, to put away all my sinnes out of thy sight and remembrance, and to cleanse my conscience of all mine offences, restoring mee againe to that grace, that I through sinne haue lost; and that thou forgive me al things past, receiuing me, mercifull Lord, into the blessed kissings of peace and of forgiveness: for what may I doe, but meekly confesse and bewaile my manifold sinnes, continually crauing mercie of thee for the same; forgive mee, mercifull Lord, now I beseech thee; for al my sinnes displease mee much, and by the helpe of thy grace I will neuer commit them againe, but sorrow for them, and be readie to do penance and satisfaction before thy congregation & Church, to the vtermost of my power and abilitie, for all the iniuries that I haue done, to the offence of thy Church, or to the

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hinde.

hinderance and hurt of any my Christian brethren or sisters, by any the offences I haue committed. Forgiue me Lord, forgiue me my sinnes, and for thy holy name, saue my soule, that thou hast redeemed with thy precious blood: I commit my selfe wholly to thy mercie, I resigne mee into thy hands, doe with me after thy goodnes, and not after my wicked deseruings. I offer also vnto thee al the good works which through thy grace haue beene wrought or done by me; which because they are few and very imperfect, through my frailtie and great wretchednes, I beseech thee to amend them, and sanctifie them, and make them liking and acceptable vnto thee; & alway make them better & better, & bring me though I be a slow & vnprofitable seruāt, to a blessed & happy end. I offer also vnto thee, my prayer & peaceable offering, for all them that haue hindred me, greeued me, and wrought me sorrow; and also for all them whom I haue at any time made
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heavy, troubled, griued, or iniured in thought, word, or deed, wittingly, or ignorantly, that thou forgiue vs altogether our sinnes & offences against thee, and of each of vs against other; and that thou Lord take from our hearts all enuie, suspicion, wrath, variance, pride, indignation, and contention, and whatsoever may let charity, or diminish fraternall loue that each of vs should haue to other. Haue mercy Lord, haue mercy on all them that aske thee mercy: and giue vs grace that wee may receiue thy precious bodie and bloud, which thou really and truly offerest vnto all, and giuest vnto all thy children the true beleeuers in this blessed Sacrament, that through the liuely power of this thy holy body, receiued by vs in a true stedfast and vntained faith, by and through the operation of the holy Ghost, wee and all thy whole Church may receiue remission of sin and obtaine euerlasting life. And after this meditation, let him

vow and promise, & purpose also with
R. 4 him.

himselfe through the grace of God, & by the working of the holy Ghost, euer after, more diligently to serue God, for seeing a man is busie to serue an earthly Lord with all his diligenece, much more should wee be diligent to serue our Lord God, and to lift vp our hearts vnto him; and to consider the greatnes of God, and the wretchednes of our selues how great and how worthy God is, how little, & how vnworthy our selues are: consider also the great loue of God, that would take to himselfe, that is so worthy, the fraile & weake estate of mankind, not for any cause of his own, but for the great loue hee bare vnto vs: consider also his vnspcakable and rich mercy towards miserable and wretched sinners, who not onely offered himselfe to death for vs on the crosse, but also giueth himselfe to vs in the Sacrament, to be our spirituall meate and drinke, and to bee fully with vs, and in vs. Wherefore let euerie Christian man if hee haue time, before
the

the receiuing of the blessed Sacrament,
say thus in his heart. Lord I know
well that al workes and deserts of men,
be they neuer so holy, are not worthy
to receiue thee, how much more am I
vnworthy, that each day sinne, and as a
man vncorrigible dwell still therein O
Lord, why do I such despite vnto thee,
for to cast thee my precious Lord into
the foule pit of my conscience? for sure-
ly there is no dung more stincking
then my soule is, O Lord what shall I
doe? shall I lay thee in that foule place?
surely Lord I durst not, but in hope of
thy mercies; but I belceue and am assu-
red that thy mercies are endlessly more
then all my sinne, and therefore in full
trust of thy goodnes, I offer my selfe to
receiue thee, as a sicke man receiueth a
medicine thou art the most foueraigne
salue and I am fore sicke: therefore I
take thee to bee made whole through
thee, and the sicker that my soule is,
the more desire I haue to be hea'ed, and
the more need I haue of thee, for why,
in

in healing of my deadly sicknes, shall well bee shewed and commended the greatnesse of thy goodnesse, that wilt helpe and heale so wretched a creature, and bring mee to the possession of euermore lasting life, through the merits of thy precious death and passion. And thus must wee that are sicke in sinne, receiue this healthfull medicine of the holy Sacrament, the body and bloud of Christ: and when we feelee through it any comfort to our soules, let vs ascribe that comfort not to our selues, but to the goodnes of God, which so comforteth and refresheth our soules, by feeding vs with his own flesh and bloud, of his own great mercy & grace: & let vs thus thinke with our selues, loe thus doth our Lord vnto vs, to shew vs our wretchednes and miseries, wherein we lie intangled, vnles we be loosed by him; and to ouercome our wickednes with the plentie of his goodnes; for he maketh vs that are dead in sinne, to feelee life, and being rotten and stincking wormes

wormes to tast heauenly sweetnes. O Lord God sith thou art so mercifull to vs, that now liue in sinne, as to feed vs with the heauenly bread of thy owne flesh and bloud in this holy sacrament, by which foode through the working of the holy Ghost, wee are nourished and cherished in body and soule, vnto life euerlasting; let our hearts from henceforth in this most cherefully reioyce, that our God, our spouse, and our loue, is made vnto vs our spirituall meate and drinke, to strengthen our bodies and soules, that wee may grow vp to life euerlasting: the blisse of Saints, the ioy of Angels, the sonne of the highest father, maketh himselfe our spirituall nourishing, the light of the world, the sonne of righteousness, the wisdom of God is made the foode of our soule, the redeemer of man, the brightnes of heauen, the matter of all mirth, and the Lord of ioy, vouchsafeth for to feed vs with himselfe: what kindness, what courtesie, what tokē of loue might

might bee more. Wherefore since wee haue him let vs not from henceforth suffer our hearts to delight in any creature, for it were a great vnkindnes, and vile wretchednes of vs, after the receiving of so worthy a meate, so precious and sweete as it is, to settle our selues to the liking and iust againe of the world and of the flesh. Keepe vs therefore sweet Iesus from such wretchednes and vnkindnes, and be thou our meate and our foode, our lust and our liking, and make vs continually to hunger after thee, and to feede on thee with greedie desire, for thy sweetnes sufficeth vnto all the world: & why vouchsafest thou, merciful Lord to feed vs with this heavenly bread, and with this so precious foode of thine owne flesh and bloud? what seest thou in vs? or what findest thou in vs? or what profit shalt thou haue of vs? surely none; but thy great loue constraineth thee to doe thus vnto vs: since therefore thou which art the foueraigne goodnes, the whitenesse of
endles

endles light, and mirror without spot, vouchsafest thus louingly to come to vs, to dwell in vs, and to feede vs; how is it that wee stincking wretches desire not most earnestly to welcome thee, & deuoutly to receiue thee? it is great shame to vs; but Lord we beseech thee to take away our shame, and to make vs to amēd. Giue vs daily this heauēly bread, & make vs daily to receiue the precious body & bloud of thy son our Lord and Sauour Iesus Christ, either ghostly, or both ghostly and sacramentally through a true, lively, & vnfaigned faith. so that thou maist continually be with vs, and we with thee, for thou hast so limed vs with thy loue, and so glewed vs with thy grace, that we may not depart from thee: grant therefore thy grace, that Christ in vs, and wee in Christ, may dwell perpetually, and that we may worthily beare this name, sith of Christ wee are called Christen. By this which hath been shewed, it appeareth how Christs reall, naturall, holy

holy flesh and bloud is receiued, in, by,
and with the Sacramēt, wherein, as hath
beene also shewed, there is not any con-
substantiation, nor transubstantiation.
It hath beene shewed also what prepa-
ration must bee vsed, that wee receiue
not this holy Sacrament vnworthily,
whereby Christ is refused and cleane
shut out from vs, and wee refused and
cleane shut out from him, to the eternal
damnation of our owne soules. From
which danger God of his great mercy
deliuer vs, and giue vs grace that wee
may at all times be made thankfull and
worthy receiuers, to the praise of his
name, and the attainment of euerlast-
ing life, through his onely sonne our
Lord Iesus Christ : to whom with
the Father and the holy Ghost
be all honour, glory and
praise, now and for
euer. Amen.

LAMENTATIONS,
mournings and woes, pro-
nounced by the Prophet *Isaiah*
against impenitent sinners.



Hear O heauens, and harken
O earth, for the Lord hath
said, I haue nourished and
brought vp childrē, but they
haue rebelled against me: A sinfull nati-
on, a people laden with iniquitie, a
seed of the wicked, corrupt children.
They haue forsaken the Lord, and pro-
uoked the holy one of Israel to anger.
They are gone backward, for they fall
away more and more. The whole head
is sicke, and the whole heart is heauie;
from the soule of the foote, vnto the
head, there is nothing sound therein, but
woundes and swellings, and sores full
of corruption. When you come to ap-
peare before the Lord, who requireth
this at your handes, to tread in my
Courts, and when you shall stretch out
your

Esay against
impenitent sin-
ners. cap. i.

your hands, I will hide mine eyes from you; and though you make many prayers I will not heare, for your hands are full of blood. Wash you, make you cleane, take away the euill of your workes from before mine eyes, cease to do euill, learne to do well, seeke iudgement, releue the oppressed, iudge the fatherles, defend the widow. If you consent and obey, you shall eate the good things of the land: but if you refuse and be rebellious, you shall be deuoured with the sword; for the mouth of the Lord hath spoken it. How is the faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein: but now they are murtherers; thy Princes are rebellious, and companions with theeues, every one loueth gifts, and followeth after rewards; they iudge not the fatherles, neither doth the widdowes cause come before them. Therefore saith the Lord God of hosts, the mightie one of Israel; ah, I will ease me of mine aduersaries, and auenge
me

me of mine enemies, and the strong shall be astow, and the maker thereof as a sparke, and they shall both burne together, and none shall quench them. Enter into the rocks, and hide thee in the dust, from before the feare of the Lord, and from the glory of his maiestie. The high looke of a man shall be humbled, and the loftines of men shall be abased, and the Lord onely shall be exalted in that day. For the day of the Lord of hosts is vpon all the proud and haughtie, and vpon all that is exalted, and it shall be made low. The people shall bee oppressed one of another, and euery one by his neighbour. The children shall presume against the ancient, and the vile against the honorable. The triall of their countenance testifieth against them, yea they declare their finnes as Sodome, they hide them not. Woe be vnto their soules, for they haue rewarded euill vnto themselves. Woe be vnto the wicked, it shall bee euill with him, for the reward of his
S hands

hands shall bee giuen him. Woe be vnto them that ioyne house to house, and lay field to field, till there be no place, that ye may be placed by your selues in the middest of the earth. This is in mine eares, saith the Lord of hostes: surely many houses shall bee desolate, euen great and faire without inhabitāts; woe be vnto them that rise vp early to follow drunkennes and to them that continue vntill night, till the wine doe inflame them, woe vnto them that are mightie to drinke wine, and to them that are strong to powre in strong drinke; and the harpe and violl, timbrel, and pipe, and wine are in their feastes: but they regard not the worke of the Lord, nor consider the worke of his handes. Woe vnto them that speake good of euill, and euill of good, which put darkenes for light, and light for darknes, that put bitter for sweete, and sweete for sower. Woe vnto them that draw iniquitie with the cords of vanitie, and sinne as with cart ropes. Therefore

fore hell hath enlarged it selfe, and opened his mouth without measure, and their glory, and their multitude, and their pompe, and hee that reioyceth amongst them, shal discend into it. Make the heart of this people fat, make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and hee heale them. Then said I, Lord, how long, and hee answered, vntill the cities bee wasted without inhabitants, and the houses without man, and the land bee vtterly desolate, for the people turneth not vnto him that smiteth them, neither doe they seek the Lord of hosts. Therefore will the Lord cut off both head and taile in one day. The ancient and the honorable man hee is the head, and the Prophet that teacheth lies hee is the taile. For the leaders of the people cause them to erre, and they that are led by them are deuoured. Therefore shall the Lord haue no pleasure in their yong
S 2 men

men, neither will hee haue compassion of their fatherles, & of their widowes. For euery one is an hypocrite & wicked, and euery mouth speaketh follie. Therefore by the wrath of the Lord of hostes shall the land bee darkned, and the people shall bee as the meate of the fire. No man shall spare his brother, for wickednes burneth as a fire, it deuoureth the briars and the thornes, and will kindle in the thick places of the Forrest, and they shall mount vp like the lifting vp of smoke: and when he shall looke to the earth, behould trouble, and darkenes, vexation, and anguish: yet for all this his wrath is not turned away, but his hand is stretched out stil. Woe vnto them that decree wicked decrees, and write greuous things to keepe backe the poore from iudgement, and to take away the iudgement of the poore, that widowes may bee their pray, and that they may spoyle the fatherles. What will you doe in the day of visitation & destruction, which shall come from far?

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to whom will you flie for helpe, and where will you leaue your glory? without mee euery one shall fall amongst them that are bound, and they shall fall downe amongst the slaine: yet for all this his wrath is not turned away, but his hand is stretched out still. And in that day did the Lord of host call vnto weeping and mourning, and to baldnes, and girding with sackcloth; and behold, ioy and gladnes, slaying oxen, and killing sheepe; eating flesh, and drinking wine, eating and drinking, for to morrow we shall die. And it was declared in the cares of the Lord of hosts: surely this iniquitie shal not be purged from you, till you die, saith the Lord God of hostes. Behold, the Lord maketh the earth emptie, and hee maketh it wast, hee turneth it vpside downe, and scattereth abroad the inhabitants thereof, and there shall be like people, like priest, like seruant, like master, like maide like mistris, like buier, like seller, like lender, like borrower, like giuer,
S 3 like

like taker, to vsurie. The Earth shall be cleane emptied, and vtterly spoyled, for the Lord hath spoken this word. The earth lamenteth and fadeth away, the world is feebled and decaied, the proud people of the earth are weakened. The earth also decaieth because of the inhabitants thereof. For they transgresse the lawes, they changed the ordinances, and brake the euerlasting couenant. Therefore hath the curse deuoured the earth, and the inhabitants thereof are desolate, the inhabitants of the land are burned vp, and few men are left; and hee that flieth from the noyse; of the feare shall fall into the pit; and he that cometh out of the pit shall be taken in the snare, for the windowes from an high are open, and the foundations of the earth doe shake, the earth is vtterly broken downe. The earth is clean dissolued, the earth is moued exceedingly, the earth shall reele to and fro like a drunken man, and shall be removed like a tent, and the iniquitie there-
of

of shall be heauy vpon it, so that it shall fall and rise no more. No man calleth for iustice, no man contendeth for the truth, they trust in vanity, and speake vainethings, they conceiue mischief, and bring forth iniquity, for their hāds are defiled with bloud, and their fingers with iniquitie: their lips haue spoken lies, and their tongue hath murmured iniquitie: they runne to euill and they make haste to shed innoēct bloud: their thoughts are wicked thoughts; desolation and destruction is in their paths, the way of peace they know not, and there is no equitie in their goings: they haue made them croked pathes, whosoever goeth therein shall not know peace: therefore iudgement turneth backward, and iustice standeth farre off, for truth is fallen in the streets, and equitie cannot enter, yea truth faileth, and he that refraineth from euill, maketh himselfe a pray. And when the Lord saw it, it displeased him that there was no iudgement. Therefore will hee

tread downe the people in his wrath,
 and make them drunke in his indigna-
 tion, & will bring downe their strēgth
 to the earth, and they shall go forth &
 looke vppon the carkases of the men
 that haue transgressed: for their worme
 shall not die, neither shall their fire be
 quenched, and they shalbe an abhor-
 ring to ali flesh.

Yer. against im-
 penitent sin-
 ners. chap.

O yea heauens be astonied at this be-
 afraid, and vtterly confounded, saith the
 Lord, for my people haue committed
 two euils; they haue forsaken mee the
 fountaine of liuing waters to dig them
 pits; euen broken pits that can hold no
 water. The Priests said not, where is the
 Lord? and they that should minister the
 law knew me not: the Pastors also of-
 fended against me. & went after things
 that did not profit. Thine owne wic-
 kednes shall correct thee, and thy tur-
 ning back shall reprove thee, know
 therefore, and behold it is an euil thing
 and bitter that thou hast forsaken the
 Lord thy God, and that my feare is not
 in

in thee, saith the Lord God of Hostes:
though thou wash thee with nitre, and
take thee much sope; yet thine iniqui-
tie is marked before me saith the Lord,
thou disobedient *Israel*, returne saith
the lord, & I will not let my wrath fall
vpon you, for I am mercifull, saith the
Lord, and I will not alwaie keep mine
anger. O yea disobedient children,
turne againe, saith the Lord: for I am
your Lord, and I will giue you pastors
according to my hart, which shall feede
you with knowledge and vnderstand-
ing. Thou shalt call me, saying, my fa-
ther, and shalt not turne from me; and
thenceforth they shall followe no more
the hardnes of their wicked hearts. A
voice was heard vpon the high places,
weepings, & supplications of the chil-
dren of *Israel*, for they haue peruer-
ted their way and forgotten the Lord their
God. O ye disobedient children, re-
turne, and I will heale your rebellions.
Behold wee come vnto thee, for thou
art the Lord our G G D. O Ierusalem
wash

wash thy hart frō wickednes that thou
maist be saued, how long shall thy wic-
ked thoughts remaine within thee? &
in that day, saith the Lord, the heart of
the King shall perish, and the heart of
the Princes and of the Priests shall be
astonished, & the prophets shall won-
der; destruction vppon destruction is
cried, for the whole land is wasted.
Wherefore gird you with sackcloth, la-
ment and houle, for the fierce wrath of
the Lord is not turned back from vs. I
beheld, and lo the fruitful place was as
a wildernesse, and all the cities thereof
were broken downe at the presence
of the Lorde, and by his fierce wrath.
For thus hath the lord said, the whole
land shalbe desolate: yet will I not
make a full end; and when thou shalt be
destroied, what wilt thou doe? Thy
waies and thine inuentions haue procu-
red thee these things, such is thy wick-
ednesse. Therefore it shalbe bitter, ther-
fore it shall pierce vnto thine heart: for
my people is foolish, they haue not
knowne

knowne me, they are foolish children,
and haue no vnderstanding, they are
wise to doe euil, but to doe well they
haue no knowledge. Then said I, ah
Lord G O D, surely thou hast deceiued
this people, saying, ye shall haue peace,
and the sword pierceth vnto the heart.
They haue denied the Lord, and said
it is not hee, neither shall the plague
come vppon vs, neither shall wee see,
sword nor famine. O Lord are not thy
eies vpon the trueth? Thou hast stric-
ken them, but they haue not sorrowed,
thou hast consumed them, but they haue
refused to receiue correction. They
haue made their faces harder then a
stone, and haue refused to returne.
How should I spare thee for this? Thy
children haue forsaken me, and sworne
by them that are no gods: though I
fed them to the full, yet they commit-
ted adulterie, & assembled themselues
by companies in the harlots houses.
They rose vp in the morning like fed
horses, for euerie man neighed after his
neigh.

neighbours wife; shall I not visite for these things, saith the Lord? Lo I will bring a nation vpon you from farre, O house of Israel, saith the lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say; whose quiver is an open sepulcher, they are all very strong, and they shall eate thine haruest; and thy bread they shall deuoure thy sonnes & thy daughters, they shall cate vp thy sheepe, and thy bullocks, they shall eate thy vines and thy fig-trees; they shal destroy with the sword thy fenced citties wherein thou diddest trust. For amongst my people are found wicked persons that laieth waite as hee that setteth snares, they haue made a pit to catch men. As a cage is full of birds: so are their houses full of deceit, thereby they are become great and waxen rich, they are waxen fatte and shining, they do ouerpasse the deedes of the wicked, they execute no iudgement, no not the iudge

iudgement of the fatherles, yet they prosper, though they execute no iudgement for the poore. An horrible and filthy thing is committed in the land the Prophets prophecie lies, and the Priests receiue giftes in their hands, & my people delight therein. Shall not I visit, for these things, saith the Lord? or shall not my soule be auenged on such a nation as this? Trust not in lying words, saying, the temple of the Lord, the temple of the Lord, this is the temple of the Lord: behold you trust in lying words that cannot profit. But this thing commanded I them, obey my voice, & I will be your God, and ye shall be my people, and walke you in all my waies which I haue commanded you, that it may bee well vnto you. But they would not obey nor incline their eare, but went after the counsels and stubbornnesse of their wicked heart, and went backward and not forward. Therefore shalt thou speake all these wordes vnto them, but they will not heare thee. Thou shalt also cry vn-

to them, but they will not answer thee: but thou shalt say vnto them, this is a nation that heareth not the voice of the Lord their G O D, nor receiueth discipline, truth is perished & cleane gone out of their mouth. Therefore thus saith the Lord, behold mine anger and my wrath shall be powred out vppon this place, vpon man and vpon beast, and vpon the tree of the field, and vppon the fruit of the ground, and it shall burne and not be quenched, and the carcases of this people shall bee meate for the fowles of the heauen and for the beasts of the earth, and none shall fray them away, and death shall be desired rather then life of al the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the lord of Hostes. How doe you say we are wise, and the lawe of the lord is with vs? lo, certainly in vaine made he it, the penne of the scribes is in vaine, the wise men are ashamed, they are affraid and taken: lo they

they haue reiecte the word of the lord, and what wisdome is in them? Therefore will I giue their wiues vnto others, and their fields vnto thē that shall possesse them: for euerie one from the least to the greatest is giuen vnto couetousnesse, and from the Prophet euen to the Priest, euerie one dealeth faillly, for they haue healed the hurt of the daughter of my people with sweete words, saying, peace, peace, whē there is no peace, for behold I will send serpents and cockatrices amongst you which will not be charmed, and they shall sting you, saith the lord. Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the staine of the daughter of my people. Oh that I had in the wildernes a cottage of way-faring men, that I might leaue my people, and go from them, for they be all adulterers, and an assemblie of rebels, and they bend their tongues like their bowes for lies; but they haue no courage

rage for the truth vpon the earth, for they proceed from euill to worse, and they haue not knowne mee, saith the lord. Let euerie one take heede of his neighbour, and trust you not in any brother, for euery brother will vse deceit, and euerie friend will deale deceitfully, and euery one will deceiue his frend and will not speake the truth, for they haue taught their tongues to speake lies, and take great paines to do wickedly. Thine habitation is in the midst of deceiuers, because of their deceit they refuse to know me, saith the lord. Therefore thus saith the lorde of hostes, behold, I will melt them, & try them, for what shall I else doe for the daughter of my people? their tongue is an arrowe shot out, and speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but his hart he layeth waite for him. Shall I not visit them for these things saith the lord? or shall not my soule be auenged on such a nation as this? Therefore thus saith

saith the Lord God of Hostes, the God of Israel, behold, I will feede this people with wormewood, and giue them waters of gall to drinke, for death is come vp into our windowes, and is entred into our palaces, to destroy the children without and the yong men in the streetes. Speake, thus saith the lord, the carcases of men shall lie euen as the dung vpon the field, and as the handfull after the mower, and none shall gather them. Thus saith the Lord, let not the wise man glory in his wisdom, nor the strong mā glory in his strength, neither the rich man glory in his riches, but let him that glorieth glory in this, that he vnderstandeth and knoweth me; for I am the Lord which shew mercie, iudgement and righteousness in the earth, for in these things I delight, saith the Lord. Thus saith the Lord, learne not the way of the heathen, & be not afraid for the signes of heauen, though the heathen be afraid of such. Every man is a beast by his owne knowledge:

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for the pastors are become beasts, and haue not sought the lord, therefore haue they no vnderstanding, and all the flocks of their pastures are scattered. O Lord, I know that the way of mā is not in him selfe, neither is it in man to walke, and to direct his steps. O Lord, correct me, but with iudgement, not in thine anger, lest thou bring me to nothing, power out thy wrath vpon the heathen that know thee not and vpon the families that call not vpon thy name: let me see thy vengeance on them, for vnto thee haue I opened my cause. O lord, if I dispute with thee thou art righteous, yet let me talke with thee of thy iudgements; wherefore doth the way of the wicked prosper? why are all they in wealth that rebelliously transgresse? Thou hast planted them, and they haue taken roote, they grow and bring forth fruit, thou art neare in their mouth, & farre from their reines: O lord thou hast ordeined them for iudgement, and O GOD thou hast established them for
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correction. Giue glory to the lord your
God before hee bring draknes, and or
euer your feete stumble in the darke
mountains, and whiles you looke for
light he turneth it into the shadowe of
death and make it as darkenes. But if
you will not heare, this my soule shall
weepe in secret for your pride, & mine
eie shall weepe and drop downe teares,
for the crowne of your glorie shal come
downe frō your heads. O lord though
our iniquities testifie against vs, deale
with vs according to thy name. for our
rebellions are many, we haue sinned a-
gainst the. O the hope of Israel, the faui-
our thereof in the time of trouble, why
art thou as a stranger in the land, as one
that passeth by to tarry for a night? why
art thou as a man astonied, & as a strōg
man that cannot helpe? yet art thou; O
lord in the midst of vs, & thy name is
called vpon vs; O forsake vs not. Thus
saith the lord vnto this people, thus
haue they delighted to wander, they
haue not refrained their feete. Therefore

hath the lord no delight in them, but he will now remember their iniquitie, and visit their finnes: when they fast I will not heare their cries, I will not accept them, but I will consume them by the sword, and by the famine and by the pestilence. Wee acknowledge, O lord, our wickednes, and the iniquitie of our fathers, for wee haue sinned against thee, do not abhorre vs for thy names sake, cast not downe the throne of thy glory, remember and breake not thy couenant with vs. Are there any among the vanities of the gentiles that can giue raine, or can the heauens giue showers? is it not thou O lord our God? Therefore will we waite vpon thee, for thou hast made all these things. Then said the lord vnto me, though *Moses* and *Samsuel* stode before me, yet mine affection could not be towards this people. Cast them out of my sight, and let them depart: and if they say vnto thee, whither shall wee depart? then tell them, thus saith the lord,

lord, such as are appointed to death, vnto death; & such as are for the sword, to the sword; and such as are for famine, to the famine; & such as are for the captiuitie, to the captiuitie: and I will appoint ouer them foure kindes, saith the Lord; the sword to slay, and the dogs to teare in pieces, and the fowles of the heauen, and the beasts of the earth to deuoure, and to destroy. Thou hast forsaken me, saith the lord, and gone backward; therefore will I stretch out my hand against thee, and destroy thee, for I am wearie with repenting. Thy substance and thy treasures will I giue to be spoiled without gaine, and that for all thy sinnes, euen in all thy borders. Behold, saith the lord, I will send out many fishers, and they shall fish them; and after I will send out many hunters, and they shall hunt them from euerie mountaine, and from euery hill, & out of the caues of the rocks: for mine eies are vppon all their waies, they are not hid from my face, neither is their ini-

quitie hid from mine eies. And first I will recompence their iniquitie & their sinne double, because they haue defiled my land, and haue filled my inheritance with their filthy carrions and their abominations. Thus saith the lord cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the lord, for he shall be like the heath in the wilderness, & shall not see when any good commeth: but shall inhabite the parched places in the wilderness in a salt land, and not inhabited. Blessed is the man that trusteth in the lord, and whose hope the lord is, for he shall be as a tree that is plāted by the water which spreadeth out her rootes by the riuer, & shall not feelee when the heate commeth, but her lease shall be greene and shall not care for the yeare of drouth, neither shall cease from yielding fruit. The heart is deceitfull and wicked aboue all things, who can know it? I the lord search the heart, and try the reines euen to giue e-
uery

man according to his waies, and according to the fruit of his workes. As the partrich gathereth the yong which she hath not brought forth: so he that gathereth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall be a foole. O Lord the hope of Israel, all that forsake thee shall be confounded, they that depart from thee shall be written in the earth, because they haue forsaken the Lord the fountaine of liuing waters. Heale me, O Lord, and I shall be whole, saue me, and I shall be saued, for thou art my praise. Then the word of the Lord came vnto me saying, I wil speake sodainly against a nation, or against a kingdome to pluck it vp, and to roote it out and to destroy it, but if this nation, against whom I haue pronounced. turne from their wickednes, I will repent of the plague that I thought to bring vppon them. And I will speake sodainly concerning a nation & concerning a kingdome to build it, and to plant it: but if

it doe euill in my sight, & heare not my voice, I will repent of the good that I thought to doe for them Thus saith the Lord God of Hostes, the God of Israel, behold I will bring vpon this citie and vpon all her towns, all the plagues that I haue pronounced against it, because they haue hardned their necks & would not heare my words; but they said desperately, surely wee will walke after our owne imaginations, and doe euery man after the stubbornnes of his wicked heart. Behold, I will bring a plague vpon this place, the which whosoever heareth it, his eares shall tingle, and I will cause them to fall by the sword before their enemies, & by the hand of them that seeke their liues, and their carcases will I giue to bee meate for the fowles of heauen, and to the beastes of the field, and I will feed them with the flesh of their sonnes, and with the flesh of their daughters, and euery one shal eate the flesh of his friend, in the siege and straitnesse wherewith their
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enemies that seeke their liues shall hold them strait. Woe bee vnto the pastors that destroy & scatter the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel vnto the pastors that feede my people, ye haue scattered my flocke, and thrust them out, and haue not visited them. Behold I will visit you for the wickednesse of your workes, saith the Lord: for both the Prophet and the Priest doe wickedly, and their wickednes haue I found in my house, saith the Lord: wherfore their way shall be vnto them as slippery waies in the darkenes, they shall bee driuen forth, and fall therein: for I will bring a plague vpon them, euen the yeare of their visitation, saith the Lord. Therefore thus saith the Lord concerning the Prophets, behold, I will feed them with wormwood, and make them drinke the water of gall: for from the Prophets is wickednes, gone forth into all the land of Ierusalem, they strengthen also the hands of the wicked, that
none

none can returne from their wickednes: they are all vnto me as Sodom. & the inhabitants thereof as Gamorah. They say still vnto the that dispise me, the Lord hath said, ye shall haue peace, and they say vnto euery one that walketh after the stubbornnes of his owne heart, there shall no euill come vpon you. Therefore behold, I euen I will vterly forget you, and I will forsake you and bring an euerlasting reproch vpon you, and a perpetual shame which shall neuer bee forgotten. I haue not sent these Prophets; saith the Lord, yet they ran; I haue not spoken vnto them, and yet they prophesied. But if they had stood in my counsell, and had declared my words vnto my people, then they should haue turned them from their euil way, and from the wickednes of their inuentions. How long doe the Prophets delight to prophesie lies, euen prophesying the deceit of their owne heart. Is not my word like a fire, saith the Lord, and like a hammer

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mer that breaketh the stone? Therefore behold, I will come against the Prophets saith the Lord, which haue sweet tongues, and say, he sayeth, behold I will come against Prophets saith, the Lord, that steale my word, euery one from his neighbour: behold I wil come against them that prophecie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies and by their flatteries, and I sent them not, nor commanded them: therfore they bring no profit vnto this people, saith the Lord. For thus hath the Lord God of Israel spoken vnto me, take the cup of wine of this my indignation at my handes, and cause all the nations to whom I send, to drinke it, and they shall drinke and be moued, and be mad, because of the sword that I will send amongst them. Therefore say thou vnto them, thus saith the lord of hosts the God of Israel, drinke & be drunk, & spew, & fall & rise no more, because of the sword which I will send amongst

amongst them : but if they refuse to take the cup at thine hand to drinke, then tell them, thus saith the lord of hostes, you shall certainly drinke; for loe, I begin to plague the citie where my name is called vpon, and should you goe free? you shall not goe quit. For I will call for a sword vpon all the inhabitants of the earth, saith the lord of hostes. The Lord shall roare from aboue, and thrust out his voice from his holy habitation, hee shall roare vpon his habitation, and crie aloud, the sound shall be to the ends of the earth, for the Lord hath a controuersie with the nations, and will enter into iudgement with all flesh, and hee will giue them that are wicked to the sword, saith the lord. Thus saith the lord of hosts, behold, a plague shall goe forth from nation to nation, and a great whirlewind shall be raised vp from the costes of the earth, and the slaine of the lord shal be at that day, from one end of the earth to the other end of the earth: they shall

shall not bee mourned, neither gathered, nor buried; but shalbe as the dung vpon the ground. Thus my soule was farre off from peace, I forgot prosperitie, remembring mine affliction, and my mourning, the wormwood, and the gall, my soule hath them in remembrance, and is humbled in me. It is the Lords mercies that wee are not consumed, because his compassions faile not. The Lord is my portiō, saith my soule, therefore wil I hope in him. The Lord is good vnto them that trust in him, & to the soule that seeketh him. It is good both to trust, and to waite for the saluation of the Lord. It is good for a man that he beare the yoke in his youth, for the Lord wil not forsake for euer, but though hee send affliction, yet wil he haue compassion, according to the multitude of his mercies: for he doth not punish willingly, nor afflict the children of men in stamping vnder his feete all the prisoners of the earth. Wherefore then is the liuing man sorrowfull?

rowfull ? man suffereth for sinne. Let vs
search & trie our waies, & turne againe
to the lord. Let vs lift vp our hearts
with our hands vnto God in the hea-
uens. Wee haue sinned and haue rebel-
led, therefore thou hast not spared: thou
hast couered vs with wrath and perfec-
uted vs, thou hast slaine, & not spared.
Thou hast couered thy selfe with a
cloud, that our prayer should not passe
thorow: thou hast made vs as the of-
scouring and refuse in the midst of
the people; al our enemies haue opened
their mouth against vs. Feare and
snare is come vpon vs, with desolation
and destruction; the ioy of our heart
is gone, our dance is turned to mour-
ning: therefore our heart is heauie; for
these things our eyes are dimme. The
crowne of our head is fallen; woe now
vnto vs that we haue sinned.

O thou sonne of man, behold they
shall put bands vpon thee, and shall
bind thee with them, and thou shalt
not goe out amongst them, and I will
make

make thy tongue cleave to the rooſe of thy mouth, that thou ſhalt bee dumbe, and ſhalt not bee to them as a man that rebuketh, for they are a rebellious houſe: but when I ſhal haue ſpoken vnto thee, I wil open thy mouth, and thou ſhalt ſay vnto them: Thus ſaith the Lord God, hee that heareth, let him heare, and hee that leaueſh off, let him leaue off, for they are a rebellious houſe. Therefore thus ſaith the Lord God, becauſe your multitude is greater then the nations that are round about you, and ye haue not walked in my ſtatutes, neither haue you kept my iudgements: behold, I, euen I come againſt thee, and will execute iudgement in the middeſt of thee, euen in the ſight of the nations. For in the middeſt of thee the fathers ſhall eate their ſonnes, and the ſonnes ſhall eate their fathers, and I will execute iudgement in thee, & the whole remnant of thee wil I ſcatter into all the winds: the third part of thee ſhall die with the peſtilence, & with famine ſhall

Cap. 5.

shall they be consumed in the midst
of thee, and another third part thereof
shal fall by the sword round about thee,
and I will scatter the last third part
into all windes. And I will draw out
a sword after them, neither shall mine
eye spare thee, neither will I haue any
pitie. Thus shall mine anger bee ac-
complished, & I will cause my wrath to
cease in them, & I will be comforted; &
they shal know that I the lord haue spo-
ken it in my zeale, whē I haue accomplis-
hed my wrath in them. Moreouer I will
make thee wast, & abhorred amongst the
nations that are round about thee, and
in the sight of all that passe by, so shalt
thou bee a reproch and shame, a cha-
stisement, and an astonishment vnto
the nations that are round about thee,
when I shall execute iudgement in an-
ger, & in wrath, and in sharpe rebukes.
I the Lord haue spoken it, and they
shall know that I am the Lord, and that
I haue not said in vaine, that I will doe
this euill vnto them. Hee that is farre off
shall

shall die of the pestilence, and hee that
is neere shall fall by the sword, and hee
that remaineth and is besieged, shall
die by the famine. Thus will I accom-
plish my wrath vpon them, so will I
stretch my hand vpon them, and make
the land wast and desolate in all their
habitations, and they shall know that I
am the Lord. Crueltie is risen vp into
a rod of wickednes, none of them shall
remaine, nor of their riches, nor of any
of theirs, neither shall there bee lamen-
tation for them. An end is come, the
end is come, it watcheth for thee, be-
hold, it is come now, I will shortly
powre out my wrath vpon thee, and
fulfill mine anger vpon thee, I will
iudge thee according to thy waies, and I
will lay vpon thee all thine abominati-
ons. The sword is without, and the
pestilence and famine within, he that is
in the field shall die with the sword,
and he that is in the citie, famine and pe-
stilence shall deuoure him, all hands shall
be weake, and all knees shall fall away

Cap. 7.

as water. They shall cast their filuer in the streets, and their gold cannot deliuer them in the day of the wrath of the Lord; they shall not satisfie their foules, neither fill their bowels, for this ruine is for their iniquitie: when destruction commeth they shall seeke peace, but shall not haue it. Calamitie shall come vpon calamity, and rumor shal be vpon rumor: then shal they seeke the vision of the Prophet, but the law shall perish from the Priest, and counsel from the ancient. The king shal mourne, and the Princes shalbe clothed with desolation, and the hands of the people in the land shalbe troubled. I wil doe vnto them according to their waies, and according to their iudgements wil I iudge them, and they shal know that I am the Lord. Thus saith the Lord God, Woe vnto the foolish prophets that follow their own spirit, and haue seene nothing, because with your lies you haue made the heart of the righteous sadde, whom I haue not made sad, and strength-

strengthened the hands of the wicked,
that hee should not returne from his
wicked way, by promising him life.
Therefore thus saith the Lord God, be-
cause you haue spoken vanities & seene
lies, therefore behold, I am against you,
saith the Lord God, and my hand shall
be vpon the Prophets that see vanities,
and diuine lies, they shal not bee in the
assembly of my people, neither shal
they be written in the writings of the
house of Israel, neither shal they enter
into the land of Israel; for I wil deli-
uer my people out of your hand, and
you shal know that I am the Lord. And
the word of the Lord came vnto mee
saying, sonne of man say vnto her, thou
art the land that is vncleane, thou hast
offended in thy bloud that thou hast
shed, thou hast caused thy dayes to
draw neere, and art come vnto thy
terme, In thee haue they despised fa-
ther and mother, in the midst of
thee haue they oppressed the stranger,
in thee haue they vexed the fatherlesse,

Cap. 22.

and widdow, in thee are men that car-
rie tales to shed bloud. Thou hast def-
pised mine holy things, and hast pol-
luted my sabbaths : in thee haue they
taken gifts to shed bloud, thou hast ta-
ken vsurie, and the increase, and thou
hast defrauded thy neighbour by ex-
tortion, and hast forgotten mee, saith
the Lord God. There is a conspiracie
of her Prophets in the midst there-
of, like a roaring lyon, rauening the
pray, they haue deuoured soules, they
haue taken the riches and precious
things, they haue made her many wi-
dowes, in the midst thereof her priests
haue broken my law, and haue defiled
my holy things, they haue put no dif-
ference betweene the holy and pro-
phane, neither discerned betweene
the vncleane and the cleane, and
haue hid their eyes from my sab-
baths, and I am prophaned amongst
them her Princes in the midst there-
of are like wolues rauening the
pray

pray to shed bloud, and to destroy
soules for their owne couetous lucre.
The people of the land haue violently
oppressed by spoyling, and robbing,
and haue vexed the poore and the nee-
dy, yea they haue oppressed the stran- Ezechiel.
ger against right: & I sought for a man
amongst them, that should make vp the
hedge and stand in the gap before me
for the land that I should not destroy it;
but I found none. Behold therefore I
haue smitten my hand vpon the coue-
tousnes that thou hast vsed, and vpon
the bloud which hath beene shed in the
middest of thee. Can their hart endure,
or can their hands bee strong in the
dayes that I shall haue to doe with
thee? I the Lord haue spoken it and I
will doe it; as they gather siluer, and
brasse, and iron, and lead, and tinne, in-
to the middest of the furnace, to blow
the fire vpon it, & to melt it; so wil I
gather you in mine anger, and in my
wrath, and will put you there, and melt
you, and you shal know that I the Lord

Cap. 33.

haue powred out my wrath vpon you. Say vnto them, as I liue, saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way and liue. Turne you, turne you from your euill waies, for why will you die? When the righteous turneth from his righteousness, and committeth iniquitie, hee shall euen die thereby. But if the wicked returne from his wickednes, and doe that which is lawfull and right, he shal liue therby. Yee leane vpon your swords, yee worke abomination, and yee defile euery one his neighbours wife, should yee then possesse the land? Also thou sonne of man, the children of thy people, that talke of thee by the walles, and in the doores of houses, and speake one to another, euery one to his brother, saying, Come I pray you and heare what is the word that commeth from the Lord, for they come vnto thee, as the people vseth to come, and my people sit before thee, & heare thy words, but they wil not do
them

them: for with their mouths they make
iestes, and their heart goeth after their
couetousnes, & loe, thou art vnto them
as a iesting song of one that hath
a pleasant voice, and can sing well, for
they heare thy wordes, but doe them
not. Say thus vnto them, thus saith
the LORD GOD, as I liue, so
surely they that are in the deso-
late places shall fall by the sworde,
and him that is in the open field will I
giue vnto the beasts to be deuoured;
and they that be in the courts, and in
the caues shall die of the pestilence; the
shall they know that I am the Lord,
when I haue laid the land desolate, and
waste because of their abominations
which they haue committed. Wo vn-
to the shepherds of Israel that feede Cap. 34.
themselues, should not the shepherds
feede the flocks? yee eate the fatte, and
ye cloath you with the wooll, yee kill
them that are fedde, but you feede not
the sheepe. The weake haue you not
strengthened, and the sick haue you not

healed, neither haue you bound vp the broken, nor brought again that which was driuen away, neither haue you sought that which was lost, but with cruelty and with rigour haue you ruled them, and they were scattred without a shepheard; and when they were disperfed they were deuoured of all the beasts of the field. Therefore ye shepherds heare the word of the Lord: As I liue saith the lord God, surely because my flock was spoiled and my sheepe were deuoured of all the beasts of the field, hauing no shepheard, neither did my shepherds seeke my sheepe: but my shepherds fedde themselves, and fed not my sheepe. Behold, I come against the shepherds, and will require my sheepe at their hands, and cause the to cease from feeding the sheepe, neither shall the shepherds feede themselves any more, for I will deliuer my sheepe from their mouths, & they shall no more deuoure them. For thus saith the lord God, behold I will search my
sheepe

sheepe, and seeke them out, I will seeke that which was lost, and bring againe that which was driuen away, and will binde vp that which was broken, & wil strengthen the weake: but I wil destroy the fatte, and the strong, and feede the with iudgement, because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad, therefore will I helpe my sheepe, and they shall no more be spoiled, & I will iudge betweene sheepe and sheepe. And ye my sheepe, the sheepe of my pasture, are mine, and I am your GOD, saith the Lord God. A new heart also wil I giue you, and a new spirit will I put within you, and I wil take away the stony heart out of your bodie, and will giue you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, & ye shall keepe my iudgements, and do them, and ye shall dwell in the land that I gaue to your fathers, and ye shalbe my people, and I wil bee
your

your God. I will also deliuer you from al your filthines. Thē shall you remember your owne wicked waies, and your deedes that were not good, and shall iudge your selues worthy to haue bene destroyed for your iniquities, and for your abominations. Be it knowne vnto you, that I doe not this for your sakes, but for my holy names sake; saith the Lord God. Therefore be ashamed, and confounded, O house of Israel, for your owne waies.

*Daniel against
impenitent
sinners. cap. 9.*

Wee haue sinned, and committed iniquitie, and haue done wickedly, yea we haue rebelled, and haue departed from thy precepts and from thy iudgements, for we haue not obeied the voice of the Lord our God, to walke in his waies which he hath laid before vs by the ministry of his seruants the Prophets. Therefore hath the Lord made ready the plague and brought it vpon vs, for the Lord our God is righteous in all his workes which he doth: for we would not heare his voice. Many shall

shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall have understanding, but the wise shall understand.

Heare the word of the Lord ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercie, nor knowledge of God in the land. By swearing, and lying, and killing & stealing, and whoring they break out, & blood toucheth blood: yet let none rebuke nor reprove another; for thy people are as they that rebuke the priests, my people are destroyed for lack of knowledge: because thou hast refused knowledge I will also refuse thee, that thou shalt be no Priest to me; and seeing thou hast forgotten the law of thy God, I will also forget thy children: as they were increased, so they sinned against me, they eate vp the finnes of my people, and lift vp their mindes in their iniquitie. And as theeues waite for

*Osee against
impenitent sin-
ners. Cap. 4.*

for a man: so the cōpany of the Priests
murther in the way by consent, for they
worke mischiefe. Therefore wil I chāge
their glorie into shame, and there shall
be like people like Priest, for I will vi-
sit their waies vpon them, and reward
them their deedes. Their drunkennes
flincketh they haue committed whor-
dome, their rulers loue to say with
shame, bring ye: whordome, and wine,
and new wine take away their hearts,
Therefore shall the Land mourne, and
euery one that dwelleth therein shall be
cut off. The Prophet shall fall with thee
in the night, and I will destroy thy mo-
ther. They wil not giue their mindes to
turne vnto their God, for the spirit of
fornication is in the midst of them, &
they haue not knowen the Lord. The
Princes of *Iudah* were like them that
remoue their bounds: therefore will I
powre out my wrath vpon them like
water, I, euen I wil spoile and go away,
I wil take away and none shall rescue it.
Wo vnto them, for they fled away frō
me

me, destruction shalbe vnto them, because they haue transgressed against me, though I haue redeemed them, yet haue they spoken lies against me. I haue written to them the great things of my lawe, but they were counted as a strange thing, and they consider not in their heart that I remember all their wickednes. Now their owne inuentions haue beset them about, they are in my sight, for the wickednes of their inuentions I wil cast them out of mine house, I will loue them no more, all their Princes are rebels, my GOD will cast them away, because they did not obey, and they shall wander amongst the nations.

They turne iudgement to woorme-wood, and leaue off righteousness in the earth: they haue hated him that rebuked in the gate, and they abhorred him that speaketh vprightly; therefore the prudent shal keep silence in that time, for it is an euill time, for I know your manifold transgressions, & your mighty sinnes, they afflict the iust, they take
re-

Amos against
impenitēt sine
ners. cap. 5.

Cap. 8.

Cap. 9.

rewards, and they oppresse the poore in the gate. Therefore the Lord God of Hostes, the Lord saith thus, mourning shall be in all the streetes, & they shall say in all the high waies, alas, alas, and they shall call the husbandmen to lamentation, and such as can mourn to mourning. Behold the daies come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water: but of hearing the word of the Lord, & they shall wander from sea to sea, and from the north euen to the east shall they runne to and fro to seeke the word of the Lord, and shall not finde it. Behold the eies of the lord are vpon the sinfull kingdome, and I will destroy it cleane out of the earth, and I will slay the last of them with the sword; he that flieth of them shall not fly away, and he that escapeth of them shall not be deliuered: though they dig into hell, thence shall mine hand take them; though they climbe vp to heauen thence will I bring them downe, and though

though they hide themselves in the top of Carmell, I wil search and take them out thence; and though they be hid frō my sight in the bottom of the Sea, there will I command the serpent, and hee shall bite them; and though they go into captiuity before their enemies, thēce will I command the sworde, and it shall slay them, and I will set mine eies vpon them for euill and not for good.

For behold the Lord commeth out of his place, and will come downe, and tread vpon the high places of the earth, and the mountaines shall melt vnder him. So shall the valleies cleaue as wax before the fire, and as the waters that are powred downward. Woe vnto thē that imagine iniquitie, and worke wickednes vpon their beds, when the morning is light they practise it, because their hand hath power, and they couet fields, and take them by violence, and houses, and take them away, so they oppresse a man and his house, euen man and his heritage; the women of my
peo-

*Micheas against
impenitent
sinners. cap. I.*

Cap. 2.

people haue you cast out from their
pleasent houses, and from their chil-
dren haue you taken away my glory
continually. They that prophesied,
prophesie you not, they shall not pro-
phesie vnto the, neither shall they take
shame; if a man walke in the spirit, and
would lie falsely, saying, I will prophe-
cie vnto thee of wine & strong drinke,
he shall euen bee the Prophet of this
people. Therefore thus saith the Lord,
behold against this family haue I de-
uised a plague, whereout ye shall not
pluck your necks, and ye shall not go
so proudly: for this time is euill. Thus
saith the Lord cōcerning the Prophets
that deceiue my people, and bite them
with their teeth, and cry peace; if a man
put not in their mouthes, they prepare
warre against him, the heads thereof
iudge for rewardes, and the Priests ther-
of teach for hire, & the Prophets there-
of prophesie for money; yet will they
leane vpon the Lord, and say, is not the
LORD amongst vs? no euill can
come

can come vpon vs. They hate the good
and loue the euill, they pluck the ikins
from them, and their flesh from their
bones, and they eate also the flesh of
my people, and fley off the skinne from
them, and they breake their bones, and
chop them in pieces as for the pot, and
as the flesh within the caldron. For the Cap. 6.
rich men thereof are full of cruelty, and
the inhabitants thereof haue spoken lies,
and their tongue is deceitfull in their
mouthes. Shal I iustifie the wicked bal-
lances & the bag of deceitfull waights:
therefore also wil I make thee sicke in
in smiting thee, and in making thee de-
solate because of thy sinnes: thou shalt
eate, and not be satisfied, and thy ca-
sting downe shalbe in the midst of
thee, and thou shalt take hold, but shalt
not deliuer; and that which thou deli-
uerest will I giue vp vnto the sworde.
Will the Lord bee pleased with thou-
sands of rammes, or with ten thousand
riuers of oile? shall I giue my first borne
for my transgression, euen the fruit of

X

my

Cap. 7.

my bodie for the sinne of my soule. He
hath shewed thee O man what is good,
and what the Lord requireth of thee,
surely to doe iustly, and loue mercie,
and to humble thy selfe to walke with
thy God. Are ye the treasures of wic-
kednes in the house of the wicked, and
the skant measure that is abominable?
The good man is perished out of the
earth, and there is none righteous a-
mongst men, they all lie in waite for
bloud, euerie man hunteth his brother
with a net, to make good for the euil of
their hands, the Prince asked, and the
Iudge iudgeth for rewarde, so they
wrap it vp. The best of them is a bryar,
and the most righteous of the is sharper
then a thorny hedge: the day of thy
watchmen, and of thy visitation com-
meth, then shalbe their confusion. Trust
you not in a friend, neither put your
confidence in a Counsailor; keepe the
dores of thy mouth from her that lieth
in thy bosome, for the son reuileth the
father, the daughter riseth vp against
the

mother, the daughter in law against her mother in lawe, & a mans enemies are the men of his owne house: therefore will I looke vnto the Lord, I will waite for God my sauiour, my God wil heare me, I wil beare the wrath of the Lord, for I haue sinned against him, vntill he pleade my cause, and execute iudgemēt for me, then wil he bring me forth to the light, and I shall see his righteousness. Who is a God like vnto thee? that taketh away iniquitie, and passeth by the transgression of the remnant of his heritage, he retaineth not his wrath for euer, because mercie pleaseth him; hee wil turne againe, and haue compassion vpon vs; he wil subdue our iniquities, and cast all our sinnes into the bottcin of the sea: thou wilt performe thy truth to Iacob, and mercie to Abraham, as thou hast sworne to our fathers in old time.

The Lord is slow to anger, but he is great in power & wil not surely cleere the wicked, the Lord hath his way in

*Naham against
repentent
sinners. cap. 1.*

the whirlewinde and in the storme, and the clouds are the dust of his feete. The Lord is good and as a strong hold in the day of trouble, and he knoweth the that trust in him. God is ieaious, and the Lord reuengeth, the Lord reuengeth, euen the Lord of anger, the Lord will take vengeance on his aduersaries, and he referueth wrath for his enemies: who can stand before his wrath, or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rocks are broken by him.

Habacuck 20
gainst impeni-
tent sinners.
Cap. 1.

O Lord how long shall I cry, and thou wilt not heare? euen cry out vnto thee for violence, & thou wilt not help: why dost thou shew me iniquitie, and cause me to behold sorrowe? for spoyling and violence are before me, and there are that raise vp strife and contention: therfore the lawe is dissolued, & iudgement doth neuer go forth, for the wicked doth compasse about the righteous, therefore wrong iudgement proceedeth. Then shall they take courage;
and

and transgresse, and doe wickedly, imputing this their power vnto their god. Thou art of pure eyes, and canst not see euill, thou canst not behold wickednes: wherefore dost thou looke vpon the transgressors, and holdest thy tongue when the wicked deuoureth the man that is more righteous then he? O Lord thou hast ordeined them for iudgemēt, and O God thou hast establisht them for correction. Art not thou of old, O Lord my God, my holy one? I shall not die, but I wil reioice in the Lord, I wil ioy in the God of my saluation. The Lord is my strength, he will make my feete like Hindes feete, and he wil make me to walke vppon mine high places. The Lord is in his holy Temple, let all the earth keepe silence before him.

The great day of the Lord is neare, it is neare, and hasteth greatly, euen the voice of the day of the Lord: the strong man shall cry there bitterly, that day is a day of wrath, a day of trouble & heauines, a day of destruction and desolation,

Zephaniah.

against impe-

nitent sinners.

Cap. i.

tion, a day of obscurity and darknes, a day of clouds and blackneile, a day of the trumpet and alarum against the strong cities. & against the high towers: in the same day also wil I visit all those that daunce vppon the threshold so proudly, which fill their masters houses by cruelty and deceipt, and I will bring distresse vpon men that they shal walke like blinde men, because they haue sinned against the lord, and their bloud shall be powred out as dust, and their flesh as dung, neither their siluer nor their gold shalbe able to deliuer them, in the day of the lords wrath, but the whole land shalbe deuoured by the fire of his iealousy, for he shal make euen a speedy riddance of all thē that dwell in the land. Gather your selues, euē gather you O nation not worthy to be loued before the decree come forth, & ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the day of the Lords anger come vpon you: seeke
you

you the lord all the meeke of the earth,
which haue wrought his iudgement,
seeke righteousness, seeke holines, if so
be that ye may be hid in the day of the
lords wrath. I said surely thou wilt fear
me, thou wilt receiue instruction, so
their dwelling should not be destroyed,
howsoever I visited them: but they rose
earely, and corrupted all their workes,
she heard not the voice, shee receiued
not correction, shee trusted not in the
lord she drew not neere vnto her God:
her Princes within her are as roaring
lyons, her Iudges are as wolues in the
eueing, which leaue not the bones till
the morrow, her Prophets are light and
wicked persons, her Priests haue pollu-
ted the sanctuary, they haue wrested the
lawe. The iust lord is in the midst
therof, he wil do none iniquitie, euerie
morning doth he bring his iudgement
to light, he faileth not; but the wicked
will not learne to be ashamed: therefore
waite vpon me, saith the lord, vntill the
day that I rise vp to the pray, for I am

determined to gather the nations, and that I will assemble the kingdomes, to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shall bee deuoured with the fire of my iealousie. Sure then will I turne to the people a pure language, that they may call vpon the name of the lord to serue him with one consent. In that day shalt thou not be ashamed for all thy workes wherein thou hast transgressed against me. For then will I take away out of the midst of thee them that reioice of thy pride, and thou shalt no more bee proud of my holy mountaine: the will I leaue in the midst of thee an humble, and a poore people, and they shall trust in the name of the lord: the remnant of Israel shall doe none iniquitie, nor speake lies, neither shall a deceitfull tongue be found in their mouth: for they shalbe feed, & lie downe, & none shall make them afraid.

*Haggai against
impenitent
sinners. cap. i.*

Now therefore, saith the Lord of hostes, consider your owne waies in your

your hearts: ye haue sown much, and bring in little; you cate, but you haue not enough; you drinke, but you are not filled; you claoth you, but you are not warme; and hee that earneth wages, putteth the wages into a brokē bagge; you looked for much, and loe it came to little; & when you brought it home, I did blow vpon it, and I called for a drouht vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth, both vpon men, and vpon cattle, and vpon all the labour of the hands: I smote you with blasting, with mildew, and with haile, in all the labours of your handes: yet you turned not to mee, saith the Lord.

Thus speaketh the Lord of hostes, saying, these are the things that yee shall doe, speake euery man the truth vnto his neighbour, execute true iudgment, and shew mercy and compassion euery man to his brother, and oppresse
not

Zacharie a-
gainst impeni-
tent sinners.
Cap. 7. 8.

nor the widow, nor the fatherles, the stranger, nor the poore, and let none of you imagine euill against his brother in your heart. and loue no false othe, for all these things are the things that I hate, saith the Lord: but they refused to hearken, and pulled away the shouider, and stopped their eares, that they should not heare, yea they made their hearts as an adamant stone, lest they should heare the law, and the wordes of the Lord of hostes sent in his spirit by the ministrie of the former Prophets: therefore came a great wrath from the Lord of hostes.

Malac. against
impenitent
sinners. Cap. i.

I haue loued you, saith the Lord, yet you say wherein hast thou loued vs? A sonne honoreth his father, and a seruant his master; if then I bee a father, where is mine honour? and if bee a master, where is my feare? saith the Lord of hostes vnto you, O ye Priests that despise my name; & ye say, wherein haue we despised thy name? my covenant was with Leuie of life & peace,
and

and I gaue him feare, and he feared me,
and was afraid before my name; the
law of truth was in his mouth, & there
was no iniquitie found in his lippes; he
walked with me in peace, and equitie,
and did turne many away from iniqui-
tie. For the Priests lippes should pre-
serue knowledge, & they should seeke
the law at his mouth, for he is the mes-
senger of the Lord of hostes: but yee
are gone out of the way, yee haue cau-
sed many to fall by the law, yee haue
broken the couenant of *Leuy*, saith the
Lord of hostes; therefore haue I made
you also to be despised and vile before
all the people, because you kept not
my waies, but haue beene partiall in
the law, from the dayes of your fathers
haue you gone away from mine ordi-
nances, and haue not kept them: re-
turne vnto mee, and I will returne vnto
you, saith the Lord of hostes; but ye
said wherein shall wee returne? your
words haue beene stout against mee,
saith the Lord; yet ye say what haue we
spoken

spoken against thee? ye haue said, it is in vaine to serue God, and what profit is it that we haue kept his commandments, and that we haue walked humbly before the Lord of hosts. Therefore we count the proud blessed, euen they that worke wickednes are set vp, and they that tempt God, yea, they are deliuered. Then spake they that feared the lord, euery one to his neighbour, and the lord hearkened, and heard it, and a booke of remembrance was written before him, for them that feared the lord, and thought vpon his name, and they shall be to me, saith the lord of hosts, in that day, that I shall do this, for a flocke, and will I spare them, as a man that spareth his owne sonne that serueth him. Then shall you returne, and discerne betweene the righteous and the wicked, betweene him that serueth God, & him that serueth him not. For behold, the day commeth that shal burne as an ouen, and all the proud, yea and al that do wickedly shal be stubble, and

and the day that commeth shall burne
them vp, saith the lord of hostes, and
shall leaue thē neither roote nor brāch.
But vnto you that feare my name shall
the sun of righteousness arise, & health
shall be vnder his wings, and you shall
go forth, and grow vp as fat calues, and
ye shall tread downe the wicked,
for they shall be dust vnder the
soules of your feete, in the
day that I shall do this,
saith the lord.

Cum fueris felix, quæ sunt aduersa caueto,
 Rursus in aduersis melius sperare memento.
 Prospice qui veniunt hos casus esse ferendos,
 Nam ientius laedit quicquid prauideris ante,
 Nec multum timeas venturi tempora fati,
 Non timet is mortem, qui scit continere vitam.
 Passibus ambiguis fortuna volubilis errat,
 Et manet in nullo certa tenaxque loco:
 Sed modò leta manet, vultus modò sumit accerbos,
 Et tantum constans in leuitate sua est.
 Omnia sunt homini tenni pendentia filo,
 Et subito casu quæ valere ruunt.
 Tutior in terris locus est quam sedibus altis.
 Nam fortuna leuat infima, summa premit.
 Et quodquæque libet tibi dat fortuna rapitque,
 Irus & est subito, qui modò Cræsus erat.
 Singula quid repetam? nil non mortale tenemus,
 Pectoris exceptis ingenijque bonis.
 Ludit in humanis diuina potentia rebus,
 Et certam præsens non habet hora fidem,
 Ut probet, ut purget, ut puniat, ut mereatur
 Ut manifestetur gloria pœna datur.
 Itaque fac timeas et quæ tibi leta videntur,
 Dum loqueris fieri tristitia posse puta.

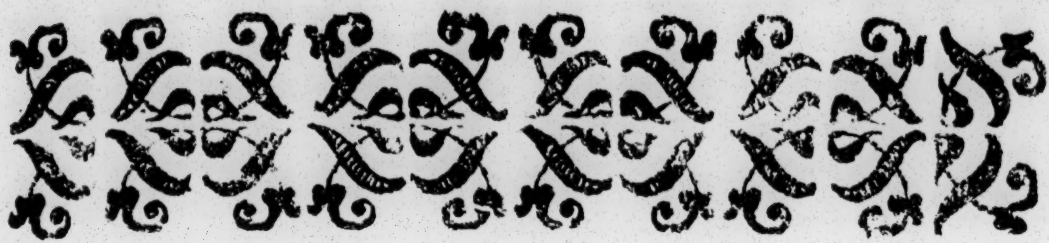
De optimo correctionis modo carmina com-
posita ex diuersis auctoribus.

Moribus ingenuis cultus si charus amicus
Esse nolit, perfer, post modò mihi erit :
Cumque mones aliquem, nec se velit ipse moneri,
Si tibi sit charus noli desistere ceptis.
Ferrens assiduo consumitur annulus usu,
Interit assidua vomer aduncus humo.
Quid magis est durum saxo, quid mollius unda?
Dura tamen molli saxa cauantur aqua.
Gutta cauat lapidem non vi sed saepe cadendo,
Corripe sic charos non vi sed saepe monendo.
Flectitur obsequio curuatus ab arbore ramus,
Franges si vires experiere tuas.
Obsequio tranantur aqua, nec vincere possis
Flumina si contra qua rapit unda nates.
Obsequium tigresque domat, tumidosque leones,
Rustica paulatim taurus aratra sumit.
Tempore difficiles veniunt ad aratra iuuenta,
Tempore lenta pati frena docentur equi.
Itaque ne cesses monitis sapientia crescit :
Rara datur longo prudentia temporis usu.

Sola

Sola salus seruire Deo, sunt cætera fraudes :
Declaratur in his versibus ex libello
venerabilis *Richardi Barleis*
militis.

Divitiis mundi fragiles qui corde sequetur,
Perdidit æterni certissima gaudia cœli.
Si tibi pulchra domus, si splendida mensa; quid inde?
Si tibi sponsa decens, si sit generosa; quid inde?
Si tibi sint nati, si prædia magna; quid inde?
Si fueris pulcher fortis divesque; quid inde?
Si doceas alios in qualibet arte; quid inde?
Si fauceat mundus, si prospera cuncta; quid inde?
Si rota fortune te tollat ad astra; quid inde?
Annos si regnes fœlix per mille; quid inde?
Tam cito prætereunt, ut vanitas, ut nihil inde :
Sola manet virtus qua glorificabimur inde.
Ergo Deo servi, quia tot tibi provenit inde :
Quodque fecisse voles in tempore quo morieris,
Hoc facias iuuenis dum corpore sanus haberis,
Et quocunque Die nil sancti egisse videbis,
Hunc tibi vel penitus deperisse puta.



Ex eodem libello de eadem
materia hæc carmina
componuntur.

*Int tibi diuitie, sit honos, sit larga supellex
S Esse tamen vel sic bestia magna potes:
Deniq; quicquid eris, nisi sit iustitia tecum,
Magna quidem dico, bestia semper eris.*

The Conclusion.

A prudent man seeth the plague, and
hideth himselfe; but the foolish goe on
still, and are punished.

Blessed is the man that feareth al-
way: but hee that hardeneth his heart
shall fall into euill.

The feare of the Lord leadeth to life,
and hee that is filled therewith shall
continue, and shall not be visited with
euill.



A short exhortation and dialogue, shewing that Christ is to all true Christians life and ioy, and that death is their aduantage.

IT is good that we haue sometimes griefes, sicknes and aduersities ; for they drive a man to behold himselfe, and to see that he is heere but as an exile in imprisonment & banishment, wanting heauenly light, in a world and valley of misery, couered with darknes and shadow of death, where a man is oft times defouled with sin, encumbred with passions, disquieted with dreads, bounden with charges, busied with vanities, blinded with errors, ouercharged with labours, vexed with temptations, overcome with delights and pleasures of the world and of the flesh, and grievously tormented, sometimes with sicknesses, penury and need : in which world there are also diuers kindes of Diuels, which do nothing day and night, but

range vp and downe , seeking whom they may deuoure, whose continuall care and onely desire is to deuoure the foules whom God hath created, who whether we sleepe or wake, eate or drinke, or whatsoeuer we do else, lie in wait for vs night and day , by all meanes, by all subtilty and craft, now openly, now couertly , aiming at vs with their poisoned arrowes to destroy our foules. Behold they haue laid infinite traps to take and entangle our feet , and all our waies haue they filled with snares to catch our foules ; they haue laid snares in riches, snares in pouerty, snares in meate, snares in drinke ; in pleasures snares, in sleepe snares, in watching, snares : they haue laid snares in our words , snares in our workes, and snares in all our waies; and yet such is our extreame madnesse, that albeit we do continually behold these Dragons before our eies, with open mouth, prepared to deuour vs ; yet neuerthelesse we snort and sport
in

and weathis great aduantage. 355

n our security & carelesnes, as though we were safe before them, who desire nothing but our destruction: Our enemies to murder vs watch alwaies & sleep not, and we sleepe and watch not for our saluation, as one temptation goeth, another commeth, & the cause is, for we haue lost our innocencie. It is maruaile therefore that any man can be merry in this life, if he consider well how farre he is banished out of his heauenly country, and in how great perill to perish euerlastingly his soule standeth: but through lightnes of heart, & negligence of our defaults wee feelee not, nay we will not feelee the sorrowes of our owne soule, but oft-times wee laugh, when we ought rather to weep, and mourne: for there is no perfect libertie, nor true ioy, but in the feare of God, and in a good conscience: neuer giue thy selfe to any manner vndiscreet mirth, for no maner of thing, as nigh as thou maiest haue done, sorrow for thy sinne, and meditate continually on

Y 3

thy

thy mortality and death, according to the counsell of *Salamon* in his booke of *Eccles*. Remember now thy Creator in the daies of thy youth, while the euill daies come not, nor the yeares approach wherein thou shalt say, I haue no pleasure in them, whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cioudes returne after the raine: when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, & they waxe darke that looke out by the windows, and the doores shall be shut without, by the base sound of the grinding, and thou shalt rise vp at the voice of the bird, & the daughters of singing shall be abased: and thou shalt be afraid of the high thing, and feare shall be in the way, and the Almond tree shall flourish, and the Grasshopper shall bee a burden, and concupiscence shall be drinen away: while the siluer corde is not lengthned, nor the golden ewre broken.

broken, nor the pitcher broken at the well, nor the wheele broken at the cisterne, and dust returne to the earth, as it was, and the spirit returne vnto God that gaue it; For man shall go to the house of his age, he shall lie downe and be quiet, he shall sleep and be at rest, the eye that hath seene him, shall see him no more, and his eye shall returne to see no more pleasure: for as the cloud vaniseth and goeth away, so he that goeth downe to the graue, shall come vp no more, he shall returne no more to his house, neither shall his place know him any more: for he shall go and shall not returne, euen to the land of darknes and shadow of death shall he go, into a land, I say, darke as darknes it selfe, and into the shadow of death, where there is no order, but the light is there as darknes, and the iust and the wicked shall sleep together in the dust, and the wormes shall couer them, they shall be brought vnto the graue, and they shall remaine in the
Y 4 heap,

heap, the graue shall be their house, and they shall make their bed in the darke, they shall say vnto corruption, thou art our father, and to the worme, thou art our mother, and our sister, and the stony valley shall be sweete vnto them, and the worme shall feelee their sweetnes. There shall the wicked cease from their tyranny, and they that haue laboured valiantly shall be at rest, there shall the prisoners rest together, & heare no more the voyce of the oppressor, there shall be small and great, and the seruant shall be free from his master, and euery man liuing, shall draw after them, as before there were innumerable: wee shall bee brought all vnto death, and to the house appointed for all the liuing; For in the hand of the Almighty is the soule of euery liuing thing, and the breath of all mankinde: the daies of man are determined, & the number of his monethes are with him, hee hath appointed him as bounds, which he cannot passe, & man knoweth
not

not the houre of his death: for when his flesh is vpon him, he shalbe sorrowful, & while his soule is in him it shal mourn but when death shal come, then he sleepeth, and riseth not: for he shall not wake againe, nor be raised from his sleep, vntill the heauens be no more. For all shall go to one place, all was of the dust, & all shall returne to the dust. But though after our skins, wormes destroy this body, yet shal we see God in our flesh, whom we our selues shall see, and our eies shall behold and none other for vs, though our reines be consumed within vs, for our redeemer liueth, and he shall stand the last on the earth, and he shall bring euery worke to iudgment, with euery secret thought whether it be good or euill. Therefore take away griefe, anger and enuie out of the heart, and cause euill to depart from thy flesh, & thinke oft on the saying of the Apostle, in the 9. to the *Hebrues*. It is appointed vnto all men that they shall all once die, and after that commeth

commeth the iudgement. So Christ was once offered to take away the sins of many, and vnto them that looke for him, he shall appeare the second time vnto saluation; for we must all appeare before the iudgement seate of Christ, that euery man may receiue the things that he hath done in his body, according to that he hath done in his body; according to that he hath done, whether it be good or euill. This death the vnto which all flesh shal come, is either an entrance or gate to perpetual liberty and pleasure, or to perpetual prison and paine: the death which maketh entrance to euerlasting paine is termed Ghostly, and the sicknes which war-neth of the same is also Ghostly: which Ghostly sicknes and infection proceedeth of the malice of Satan, and corruption of our owne wicked nature, drining all of whom it taketh hold either to error in religion, error in life, or error in both. Of error in life, the booke of *Wisdom* speaketh, saying,
Seeke

and death is great advantage. 361

Seeke not death in the error of your life, destroy not your selues through the workes of your owne hands. And of error in religion it is spoken in the 106. *Psalm*, and 39. verse. Thus were they steined with their owne workes, & went a whooring with their owne inuentions. The like wherof is affirmed in the 2. Epistle of S. *Iohn*, where it is said, He that transgresseth and abideth not in the doctrine of Christ, hath not God, he that continueth and abideth in the doctrine of Christ, he hath both the Father and the Sonne; which commandement and lesson our Sauour had taught before in the Gospel of S. *Matthew*. the 15. chapter, and the 9. verse. And in vaine do they worship mee, teaching doctrines & commandements of men: as do all the heathenish idolaters, Iewes, Infidels, Turks, Heretikes & Miscreants, which do worship false gods or honour and serue the true God after a false manner, according to the inuentions and commandements of men,
embracing

embracing doctrines and traditions for the worship and seruice of God, more then are deliuered in the holy scriptures, the word of God, and some also contrary to the same, according as doth the Court or Church of Rome, and all the company of Catholike Papists, disciples and followers of the Court and Church of Rome, which ghostly sicknes, infectiō of error in religion, error in life, or error in both, bringeth with it euerlasting death both of body and soule, if the infected truely penitent, renouncing and detesting all his former errors, both of religion & life, be not washed, purged, and cleansed in the pretious blood of Iesus Christ the sonne of God; & so through Gods mercifull grace and goodnesse granted in his beloued sonne bee forgiven, and fully pardoned of the same, according as *S. Paul* affirmeth, That without blood nothing can be made cleane, and the blood of Christ shal cleanse our conscience from all sin, It is then necessary

and death is great aduantage. 363

farie for you and all others that looke and hope for saluation, to beleue and hold stedfastly vnto your liues end, the true holy Catholike and Christian faith, cōteined sūmarily in the articles of our beleefe, according as the same hath bin of ancient time gathered and drawē out of the scriptures of the old & new testament, the holy writtē word of God, and is more amply and large declared in those holy bookes, with all other things taught in those bookes necessarie for a Christian man to instruct him fully, perfectly, and sufficiently in the way to euerlasting life.

Quest. Do you then truely and vnfeynedly beleue that all things pertaining to the true worship and seruice of God, and for the instruction and guiding of your soule in the right knowledge of the way to euerlasting life and saluation, are sufficiently and fully contained and taught in the holy written word of God, of the old and new Testament, and will you heartily
and

364 *Christ is true life and ioy*

and vnfeinedly renoūce al other faiths, worship and seruice of God, not being most truely conteined and taught in those holy bookes?

Ans. *I beleene and embrace that faith, worship and seruice of God, conteined and taught in the holy books aforesaid, as only & fullie sufficient through the grace of Gods spirit, to instruct and teach my soule in the way to everlasting life: and I do heartilie & vnfeinedlie renounce all faithes, worship and seruice of God, more then that, or contrarie to that which is most truely and sufficientlie taught and deliuered in those holie bookes of the old and new Testament.*

Reioice then, and be of good comfort that god doth giue you grace to beleue and hold stedfastly the true ancient Catholike Christian faith of our Lord Iesus Christ, contained and fully taught in the holy bookes ofore said.

Qu. Do you as all true beleeuers & christiāns, confesse according as you are taught in gods holy word, that you haue not spēt the time of your life past so holily

and death is great advantage. 365

ly & vprightly as you ought to haue done, hauing in thought, word, & deed many times and waies transgressed the most holy cōmandemēts of god, deseruing therby the sentence & condēnation, of eternall punishment and hel fire?

Ans. I confesse it.

Quest. Are you truely and vnfainedly heartily sorry for it?

Ans. I am, and I beseech God by his grace to make me truelie penitent of all my offences and trespasses.

Quest. Haue you an earnest desire, and stedfast purpose through the power of Gods grace to amend your sinfull life past, and to lead a new life according to Gods holy will and commandements, all the rest of your daies, that God shall grant you life?

Ans. I do earnestlie desire it, and I beseech God who is the giuer of all goodnes to direct me by his grace so to do.

Qu. Do you truely, vnfainedly and stedfastly belecue that Christ the Son of God, and sauour of the world hath died

died and shed his blood for you, and hath by his death and the shedding of his most precious blood washed and cleansed your soule from sinne, & giuen vnto the same by his gracious imputation, perfect wisdom, righteousness, sanctification & redemption through himselfe, that your body and soule may be deliuered through the merits of his death from euerlasting damnation, and obtaine euerlasting life?

Ans I beleene, and I beseech God of his mercie to helpe mine unbeleeefe, and to increase and strengthen this faith in me vnto my liues end.

Quest. Do you steadfastly beleene that there is no help, comfort nor saluation for your soule or body, but through the pretious death and passion of Iesus Christ the sonne of God, who knowing no sinne was made to be sinne for vs, that we might be made the righteousness of God in him, according as the Apostle declareth in the 5. of the 2. to the *Corinthians* and last verse: For he made

and death is great advantage. 367

made him to be sin for vs which knew no sin, that wee should bee made the righteousness of God in him? he alone being, as the same Apostle affirmeth, our wisdom, righteousness, sanctification and redemption.

An. I doe steadfastly beleene it.

Q. Are you hartily glad, and thankfull for this great mercie bestowed vpon you?

An. I am, and I praise God giue me grace so to be.

Be of good comfort then, and while your soule is in you, be thankfull vnto God for this his great mercy bestowed vpon you, and in the precious death & passion of our Lord and Sauour Iesus Christ, put your whole trust, commit your selfe vnto him, and with his precious body & bloud, couer your soule, and infold and wrap your selfe wholly in it, and say vnto him after this maner: O my sweet Sauour, for this thy names sake be it vnto me, according to this thy name looke vpon me a sinful wretch

Z

cal-

calling vpon thy holy name, and O fa-
uour, bee vnto mee a fauour for thy
names sake: For surely there is no man
iust in the earth that doeth good, and
sinneeth not, neither any that can say I
haue made my heart cleane, I am cleane
from my sinne. Thou onely art the ho-
ly of all holiest, and I am the filth of all
sinners: but Lord if thou wilt, thou
canst make me cleane, say thou also vn-
to my soule, I wil be thou cleane. Who
can tell how oft he offendeth? O cleanse
thou me from my secret finnes. Thou
Lord hast said also in the gospell that
the whole neede not the Physicion, but
they that are sick, and hast also most
gratiously bidden vs to come vnto thee
when we feele our selues trauailed, and
heauie loaden, saying in most sweete
and comfortable words, *Come vnto mee
all ye that trauaile and are heauie loaden,
and I will refresh you.* I come therefore
vnto thee because of thy sweet bidding,
fore trauailed and loaden with the bur-
den of my finnes which are so heauie v-
pon

and death is great aduantage. 365

pon me, that I am not able to looke vp,
yea they are more in number then the
haire of my head, and my heart hath
failed me, but Lord let it be thy plea-
sure to deliuer me, make hast O Lord
to help me, for I am sore charged, and
cumbred with many euil temptations,
my heart is also intangled and oppres-
sed with many euil passiōs which come
of my flesh, of the world, and of the di-
uell, and there is none that can help me
or deliuer mee, nor that can make mee
free and safe, but only thou my Lord
God, my onley sauour, to whom, I
commit me. Refresh me which am so
trauailed, lighten me which am so bur-
dened; thou art the most soueraigne
physition, and my soule is also sore sick
in sinne, heale mee which come to bee
made whole through thee, the sicker
that my soule is, the more desire it hath
to be healed, and the more neede hath
it of thee. Turne not thy face away
therefore from me, neither cast thy ser-
uant away in displeasure, leaue me not,

neither forsake me O God of my saluation: for why? in healing the deadly sicknes of my soule shall well be shewed and commended the greatnes of thy goodnes that wilt helpe and heale so wretched a creature: if thou receiue me into the large bosome of thy mercy, the place wil not be the more straitned, or lessened by me. It is true Lord that I haue sinned, and in the whole course of my life haue multiplied many offences, and no repentance or punishment of my selfe may suffice to satisfie thy iustice. But I humbly beseech thee to forgiue me O Lord, forgiue me, & destroy me not with my transgressions, bee not angry with me for euer by reseruing euill for me, neither condemne me into the euerlasting damnation of hell darknes, and paines prepared for the Diuel and his angels, for thou art the God, euen the God of them that repent, and in me thou wilt shewe all thy goodnes, for sure it is that thy mercies are endlessly more then mine offenses, and though
my

and death is great aduantage. 371

my transgressions are infinite, yet more infinite are thy mercies. Therefore if thou shalt enter into iudgement with me thy poore and vnworthy seruant, I wil lay before thee the rich righteousness of thy beloued sonne Iesus Christ my sauiour, which hee hath purchased & giuen vnto me by his precious death: I will lay his righteousness giuen vnto me betweene my soule and thy iudgement, otherwise Lord I may not, nay I dare not contend with thee, for thine angry threatnings towards sinners are importable, but thy mercifull promises are vnmeasurable and vnsearchable, for thou art the most high Lord of great compassion, long suffering, and most mercifull. Thou Lord according to thy great goodnes hast promised repentance, and forgiuenes to them that sinne against thee, and for thine infinit mercies hast appointed repentance vnto sinners that they may bee saued; I therefore a most wretched sinner bewaile my manifold sinnes, & earnestly

repent me of my former wickednes and
vngodly behauour towards thee, and
all my christian brothers & sisters gone
before me, or remaining still in this pre-
sent worlde, for I haue sinned against
heauen and against thee, and I am no
more worthy to be called thy sonne; &
though for mine vnworthines I am not
able of my selfe to purchase thy par-
don hauing beene thy prodigal & wa-
stful childe which haue wasted all the
substance of my life in sinne, & am fal-
len to great wretchednes, yet I beseech
thee blessed Lord to looke vpon mee
with the eies of thy pitie, and receiue
me in the reioicings of peace, and grant
me the blessings of forgiuenes, and do a-
way the wickednesse that I haue done,
that I may appeare cleane vnto thee, as
thou madest me, and receiue mee againe
into fauour; and if thou answere vnto
my Soule, thou hast deserued damnati-
on, Lord I confesse that I haue sinned a-
boue the number of the sand of the sea,
and my transgressions are exceeding
ma-

and death is great advantage. 369

ny. I did not thy will, neither kept I
thy commandements, & I am not wor-
thy to behold and see the height of the
heavens for the multitude of mine vn-
righteousnes, but I lay before thee be-
twene mine euill deserts, and thine
vnsearchable and terrible iudgement,
the death and sufferings of my sauiour
and redeemer, which hath giuen his
most precious body to be broken, and
his blessed bloud to be shed as a iust
recompence for all mine offences, in
whom only thou art pleased, & through
whom thou canst not be offended with
me: receiue O Lord, the merits of his
precious death and passion, for those
merits which I ought to haue had, and
alas haue not; & now Lord I say againe,
I put the most cleare shining and glori-
ous bodie of thy beloued Sonne my
Lord and sauiour betweene me & thy
wrath, betweene my sinfull soule and
thy feareful and terrible iudgements &
in the triumphant & victorious merits
of his most precious death and passion, I

374 *Christ is true life and ioy,*

commend my soule L O R D into thine
handes, for in that, that I liue now in the
flesh, I liue by the faith in the sonne of
God, who hath loued me, & giuen him-
selfe for mee, through whom, and for
whose sake I am assured that thou wilt
saue me that am vnworthy, according
to thy great mercie. Therefore will I
praise thee for euer all the daies of
my life, for all the powers of
the heauens praise thee,
& thine is the glorie
for euer and e-
uer, Amen.

Finis.

Oratio

Oratio pro salute Christianorum.

Laus Deo.

Pro salute omnium Christianorum in hac
vita: peregrinantium brevis hymnus &
oratio.

R *Ex tremenda maiestatis
Qui salvandos salvas gratis,
Salva nos fons pietatis.*

*Circum Christe nos agnosce
Libro vite nos deposce
Cum electis inferi:
Ut consortes tue sortis
Et a pœnis, & a portis,
Ernamur inferi.*

*Tu spes certa miserorum,
Verus pater orphanorum,
Tu levamen oppressorum,
Medicamen infirmorum,
Solus semper Christus es.*

*Te laudamus voce pari,
Laudæ dignus singulari.*

372 Oratio pro salute Christianorum.

Ut errantes in hoc mari,
Nos in portu salutari,
Sistat tua gratia.

Supplicantes nos emenda,
Emendatos nos commenda
Tuo patri, ad habenda
Sempiterna gaudia.
Amen.

De salutifera mortis memoria, carmina composita
ex diuersis authoribus.

Tempora longa tibi noli promittere vite,
Quocumq; ingrederis sequitur mors corpus ut umbra
Vita quid est hominis nisi vallis plena malorum,
Principio, medio fine dolenda suo?
Cura labor morbus tui mentem membra dolorem,
Multa frequens varians occupat, angit alit.
Nunquam bellaborus, nunquam discrimina desunt,
Et cum quo certet mens pia semper habet.
Cum bene pugnaris, & cuncta subacta putaris,
Que magis in te stat vincenda superbia restat.
Unde superbit homo cuius conceptio culta,
Vua labor nasci poena necesse mori.

Vita

Vita labor nostra est, releuas tu Christe laborem,
In te fit noster, vita beata labor.
Expectanda dies homini est, dicique beatus,
Ante obitum nemo supremaq; funera debet.
Dulce mori miseris, sed mors optata recedit,
Et cum tristis erit precipitata venit.
Vermis adhuc spiras moriturus forte sub horam,
Mors etenim certa est, funeris hora latet.
Qui modo sanus erat, nunc lecto agrotus adhaeret,
Estque cinis subito qui modo cinis erat.
Vana salus hominis, vanus decor, omnia vana,
Inter vana nihil vanius est homine.
Post hominem vermis, post vermem fœtor, & horror,
Sic in non hominem vertitur omnis homo.
Omnia terrena per vices sunt aliena,
Nunc mea nunc huius, post mortem nescio cuius,
Omnia mors tollit quam nulla potentia mollit:
Et redit ad nihilum quod fuit ante nihil.
Omnia peribunt, sic ibimus, ibitis, ibunt.
Omnia mors delet, omnia morte cadunt,
Quod potes instanter operare bonum, quia mandus
Transit & incautos mors inopina rapit.
Tendimus huc omnes, hac est domus ultima cunctis,
Panditur ad nullas ianna nigra preces.
Nudus ut in mundum veni sic nudus abibo,

Ereptis

Ereptis opibus, spes mea Christus erit.
 Qui moritur Christo vivit, qui vivus in illo est
 Non moritur, non est mors ubi Christus adest.
 Mors tua Christe mihi vita est, victoria regnum,
 Labe mea morior, sanguine vino tuo.
 Ut vivas morior, nulla est dilectio maior,
 Mortem morte demo ne moriariis homo.
 Itaque per vigili cura meditare futura,
 Semper habens memori mente necesse mori.

De dulcissimo nomine Iesu hymnus
 Dulcissimus Sancti Bernardi.

Iesus dulcis memoria,
 Dans vera cordis gaudia.
 Sed super mel & omnia,
 Dulcis eius presentia.

Nil canitur suavius
 Auditur nil incandius,
 Nil cogitatur dulcius
 Quam Iesu Dei filius.

Iesus spes penitentibus,

Quam

*Quam pius es petentibus.
Quam bonus te querentibus,
Sed quid inuenientibus.*

*Iesus dulcedo cordium,
Fons vitæ, lumen mentium,
Excedit omne gaudium,
Et omne desiderium.*

*Nec lingua potest dicere,
Nec lingua exprimere,
Expertus nouit tenere
Quid sit Iesum diligere.*

*Iesum quæram diluculo,
Clauſo cordis cubiculo,
Præuatim & in populo,
Quæram amore sedulo.*

*Iesus rex amabilis,
Triumphator nobilis,
Dulcedo ineffabilis
Et totus desiderabilis.*

Mane nobiscum domine,

Nos

376 *Hymnus de nomine Iesu.*

*Nos replens tuo lumine,
Mentis pulsa caligine,
Tuapasce dulcedine.*

*Cum cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fernet charitas.*

*Amor Iesu dulcissimus,
Est vere suavisissimus,
Plus millies gravissimus,
Quam dicere sufficimus.*

*Hoc probat eius passio,
Hoc sanguinis effusio
Per quam nobis redemptio
Datur & Dei visio.*

*Sic amantem diligite,
Amoris vicem reddite:
In hoc amore currite
Et vota votis addite.*

Ista sepe revolvite,

Amorem

*Amorem pium pascite,
Iesum ardentem querite,
Quarando inardescite.*

*Iesus auctor clementie,
Totius spes letitie,
Dulcoris fons & gratia,
Et vera cordis dilutie.*

*Iesu benigne sentiam,
Dulcoris tui copiam,
Trabe me, fac ut filiam
Tuam videre gloriam.*

*Cum digne loqui nequeam,
De te tamen non sileam,
Amor facit ut audeam.
Cum solum de te gaudeam.*

*Tua Iesu dilectio,
Grata mentis refectio,
Replet sine fastidio,
Dans famem desiderio.*

Qui te gustant esuriunt,

Qui

Qui bibunt ad huc sitiunt,
Desiderare nesciunt
Nisi Iesum quem sentiunt.

Quem tuus amor implicat,
Neum quid Iesus sapiat,
Felix gustus quem satiat,
Nil est quod ultra cupiat.

Iesus decus Angelicum,
In aure dulce canticum,
in ore mel mirificum
in corde nectar calicum.

Desidero te millies,
Mi Iesu quando venies,
Me letum quando facies,
Vultuque tuo facies?

Quamdiu differs doleo,
Moras agre sustineo,
Quod vultum nondum video,
Quem me visurum gaudeo.

Iesus summa benignitas,

Mira

*Mira cordis iocunditas
Incomprehensa bonitas,
Tua me stringit charitas.*

*Bonum mihi diligere,
Iesum nil ultra querere,
Mihi prorsus deficere,
Et illi soli vivere.*

*Iesu mi delectissime,
Spes suspirantis anime,
Te quarunt pie lachrimae,
Et clamor mentis intima.*

*Heu carnis victus vitio,
Intente clamare nescio,
In meq; deficio,
Ad te Iesu respicio.*

*Quocunq; loco fueris,
Meum Iesum desidero,
Quā letus cum inuenero
Quam felix cum tenuero.*

Hunc affectum cum sentio,

Aa

Nullo

384 Hymnus de nomine Iesu.

Nulla fit mundi mentio
Summis vacat intentio
Sic Semper esse cupio.

Hic amor ardet dulciter,
Dulcescit mirabiliter,
Sapit delectabiliter,
Delectat & facit liciter.

Hic amor missus cœlitus,
Heret mihi medullatus,
Mentem incendit penitus,
Hoc delectatur spiritus.

O beatum incendium,
O ardens desiderium,
O dulce refrigerium,
Amare dei filium.

Iesus cum sic diligitur,
Hic amor non extinguatur
Nec tepescit nec moritur,
Plus crescit, & accenditur.

Iesus sole serenior,

*Est balsamo suavior,
Omni dulcore dalcior
Præ cunctis amabilior.*

*Cuius amor sic afficit,
Cuius odor sit reficit,
Iesus in quem mens deficit
Solutus amanti sufficit.*

*Tu mentis delectatio,
Amoris consummatio,
Tu mea gloriatio,
Iesu mundi saluatio.*

*Tu mæstorum solatium,
Turcorum refugium,
Tu es iustorum gaudium
Et cunctorum auxilium.*

*Sequar te quocunq; ieris
Mibi tolli non poteris,
Cum meum cor abstuleris,
Iesu laus nostri generis.*

*Rex virtutum, rex gloria,
Aa 2*

Rex

386 *Hymnus de nomine Iesu.*

*Rex insignis victoria,
Iesus largitor gratie,
Honor celestis curia.*

*Te cœli chorus predicat,
Et tuas laudes replicat,
Iesus orbem letificat
Et nos Deo pacificat.*

*Iesus in pace imperat,
Qui omnem sensum superat,
Hunc semper mens desiderat
Et illo frui properat.*

*Iesus ad patrem redijt
Regnum cœleste subiit,
Cor meum a me transijt,
Post Iesum simul abiit.*

*Iam prosequamur laudibus
Iesum hymnis & precibus,
Vi nos donec cœlestibus
Cum ipso frui sedibus.*

Finis hymni Sancti Bernardi.

Augustinus

*Augustinus in libro de correctione
& gratia dicit.*

Prima libertas voluntatis erat posse non peccare, in renatis nouissima erit multo magis non posse peccare, in non renatis multo minus posse nihil sed peccare, prima immortalitas erat posse non mori, in renatis nouissima erit, multo magis non posse mori; in non renatis, multo minus non posse viuere: prima perseuerantie potestas erat, posse bonum non differere in renatis, nouissima erit perseuerantie felicitas non posse bonum deserere; in non renatis maledictionis infelicitas non posse malum relinquere.



*A Preparatiue necessary to prayer,
which ought to be faithfull and
frequent, feruent and patient.*

WHosoever desireth to be
most conuersant with God,
must apply himselfe often
to his deuout praiers, and to
the reading of holy scriptures: for in
his praiers, he talketh with God, and
in his reading of holy scriptures, God
talketh with him. In which scripture he
shall find noted, that praier is sometime
taken for euery good worke, as vpon
that saying of the Apostle, Praie conti-
nually, the learned do interpret, that he
onely may be said to pray continually,
that dischargeth his duty well in euery
good worke continually, so that a iust
and righteous man neuer ceaseth to
pray vntill he cease to be righteous: for
no man can pray or praise God conti-
nually with his lips, neither is such a
prayer or praise of God without the
desire or consent of the heart, pleasing

or acceptable vnto God, but hee that prayeth vnto God, or praiseth God by his good workes and conuersation, he doth and may continually pray and praise God most affectionately glorifying him by his works. True prayer also is thus defined: Prayer is a most godly affection of the minde directed vnto God, and this affection is a godly and Christian desire: and euery godly and Christian desire may be termed a praier. When our affection therfore and desire is directed vnto God, it goeth as a messenger sent from man to God, and it entreth into the sanctuary of God, vnto which place our flesh cannot be admitted: our praier is also a kind of petitiō preferred vnto God for al things necessary & cōuenient; nether doth it beseech any child of God to aske of God such things as are not meet but such things are to be asked which are necessary for the soules health; neither cā any thing be said to be asked in the name of our Sauior, which is not asked

asked for saluatiō sake. To pray also a-
right, is to lend forth the sorowful sigh-
ings of our soules: & not many eloquēt
& glorious words. And to cōmend this
duty the more vnto vs, these godly say-
ings are of great force, which we finde
in *Eccles.* 18. and *Ierem* 33. Be not let-
ted to pray often, but cry vnto God
and he will heare thee. To the commen-
datiōs also of praier, the examples of all
the saints of God are of great force who
while they liued in the world perseue-
red in praier, with one heart together
with the women, and *Mary* the mother
of Iesus, as it is said in the *Acts*. Our
Lord and Sauour Christ also was ac-
customed often to pray, as in many pla-
ces of the Gospell it apeareth, not that
he needed praier when of himselfe he
had power of all things; but to giue vs
an example of diligent prayer he being
vnwilling that we should slothfully
and negligently practise that which he
so diligently by his exāple had taught:
It is a shame therefore for any Christi-

an disciple to be ignorant of that which their Lord & master Christ did so diligently teach, & as great shame it is, sel-dome to doe that which their master Christ did so often, especially seeing praier is a matter so profitable & gainfull vnto vs: for more may one Saint of God preuaile by his prayer, then many miserable sinners can do by their force: more doth one godly man get from heauen in an houre by his praier, then many thousand of armed Souldiers can get vpon earth by their force and armes. Praier also will make vs to triumph ouer our spirituall enemies, as Saint *Isidore* declareth, saying: This is the remedie by which we consume all the temptations of our vices, that so often as we feele our selues pricked with sinne, so often wee should turne our selues to seeke help by our prayers: for diligent praier doth weaken the force of all vice. If therefore you will patiently beare all aduersity, be a man of prayer: if you will overcome all temptations
and

and tribulations of this world, be a man of prayer: if you will resist all the crafts of the Diuell, and auoid his deceits, be a man of praier: if you desire to conquer your owne affections, be a man of praier: if you desire ioyfully to liue in the worke of God, & safely to passe thorow the labours and affections of this life, be a man of prayer: if you desire to lead a spirituall life and to conquer the workes of the flesh, be a man of prayer: if you desire to establish your heart, according to the good will and pleasure of God, and to root out all the vices of your soule, and to adorne it with all vertues, be a man of prayer: if you desire to auoid all vaine thoughts, & to feed your soule with holy thoghts and desires, and with feruent deuotions, be a man of praier: if you desire in a holy contemplation to enioy the imbracings of Christ your spouse, and to tast of the heauenly sweetnes, bountifulnes and goodnes of God, which in some sort may be felt, but cannot possibly be
 vttered

uttered, be a man of prayer, by which worke of praier only the heauenly contemplation and sweetnes may be tasted.

Wee must further know, that prayer may be diuided into three degrees, viz. Requests, Beseechings & Thankesgiuings. Our requestes, as *S. Bernard* saith, are most commonly applied about the obteining of temporall things, and the necessities of this life, which requests God approuing of the mind of the asker, doth notwithstanding that which seemeth best to himselfe. Let none of the faithfull therefore thinke that their praiers or requestes are little esteemed: for G O D who heareth their praiers, doth not lightly esteeme of them, but before their praiers goe out of their mouthes, he causeth a remembrance to be kept of them, and one of these two, all the faithful may vndoubtedly hope for, that either God wil giue that which they aske, or that which hee knoweth to be more profitab'e for them, for wee know not what to aske as wee should,
but

but G O D pardoning our ignorances,
mercifully receiueth our praier, deny-
ing to giue vs that which he knoweth
to be vnprofitable for vs, or deferreth
to giue it vntill he knoweth the fittest
time to bestow it: our praier therefore
shall neuer be idle or vnprofitable, so
that we alwaies do that in our praier,
whereof we are admonished in the 37.
Psalme, saying, Delight thy selfe in the
Lord, and he shall giue thee thine harts
desire: and giue vnto God Almighty
most hartie thanks for his most grati-
ous and louing care which he hath al-
waies on thee, that thou doest igno-
rantly desire that which he knoweth to
be vnprofitable for thee, he hearing thy
requests, granteth not that which thou
desirest. but giueth thee for it a better
gift, euen as a most louing father which
to his child that asketh bread giueth it
most willingly, but if he aske a knife he
wil not giue it him, but rather breaketh
or cutteth the bread which hee before
had giuen him. Pray therefore in an
assured

assured hope both faithfully and lo-
uingly, pray instantly and patiently,
but in these requests which pertaine
to temporall blessings, as if you aske
continuance of peace, health of body,
plenty of temporall things, tempe-
rance of aire, or such like, in these
things after your requests haue beene
faithfully shewed forth vnto GOD,
waite patiently what his pleasure shall
be to do in these things, not importu-
nately striuing for them, because wee
know not, but our Father which is in
heauen knoweth best what is needfull
to be giuen vnto vs in these things,
which he will assuredly giue vnto vs:
but in the begging of spirituall bles-
sings we must instantly, patiently and
importunately seeke for them, neuer
giuing ouer till we haue obtained our
requests, as when we do begge the re-
mission of our sinnes, the grace of a-
mendment of life, or any other ver-
tues, pertaining to our soules health,
and euerlasting happinesse, where both
in

in body and soule we shal receiue full and perfect blessednes: In these, I say, and in such like requests, in all humility, trusting onely to Gods merciful loue, aske in faith, striuing against all wauering and doubting : for he is vnworthy of any spirituall blessing from God, who striueth not to ouercome all wauering doubtfulnesse of Gods merciful loue towards him and when he praith vnto God, he seemeth to tempt God, when he doubteth that the spirituall things which he desireth to obtaine, & which he hath praied for, shall not be giuen vnto him, Therefore when thou praicest for that which God both commendeth and cōmandeth, aske without doubting, and thou shalt assuredly obtaine, as in the examples before shewed, when you aske the remission of sinnes, true repentance, the grace of Gods holy spirit, true Christian vertue, wisdom, faith, righteousness, humility, patience, charity, mercifulnesse and such like spirituall graces, for God hath promised

promised all these, commanding vs to pray for them, saying, aske and you shall haue: be not faint hearted therefore in thy praiers, for God will surely grant thy desire, howsoeuer he deferreth to giue, he will not take his mercy and grace from thee, but trust in the Lord, and he will giue thee thy hearts desire; and though thou receiue not these blessings presently of his spirituall grace, yet thou shalt surely receiue them, for God, who is truth it selfe, neither can nor wil deceiue thē that put their trust in him, hold fast therefore thy faith, and God wil neuer faile to perform his promise, he wil not presently giue thee that which thou askest, that thou maiest learne with great desire to begge that which is great, thy praiers are not presently heard that according to the time that they are deferred, the greater blessings may be heaped vpon thee; when therefore the spirituall graces are great which are promised vnto thee. Let not thy desires be small vnto them, but
strive

what warres, what earth-quakes, what ouerthrowings of all things, what destructions of Cities and countries, what multitudes of poysonings, murders, & other mischiefes compasse vs about in our liues? By which rich and poore, prince and subiect, masters & seruants, and all sorts of people, of what age or degree soeuer, being come of *Adams* loines, are all subiect vnto. Let all therefore fly vnto this healthfull remedy of praier, both princes & people. But because the most part are vnskilfull what or how to pray, our heavenly Lord and master Iesus Christ hath giuen vs a speciall forme, short and most perfect, and such as no Christian how rude soeuer, can or ought to be ignorant of, seruing as a rule that is giue vnto all, short, that it may soone be learned, and not forgotten of children, of old men, of sicke men, of women, of tradesmen, of the vnlearned, and of all sorts: and yet so perfect as nothing can be asked, or ought to be required of God, which

in these few words are not contained. Wherefore I counsell whosoever thou art that readest this place, and enioine thee straitly, as much as lies in me, that alwaies if it be possible, thou dost pray; & when thy worldly businesse will not suffer thee so to doe, yet let prayer go before all thy worldly businesse, and let it be mingled with them: And in the beginning of euery worke powre forth thy praiers vnto God: and pray for me a miserable and wretched sinner, the translator of this preface, that GOD may blesse me and vs all, and forgiue vs all our sins, and bring vs to euerlasting life, *Amen*. To whose protection I comend all deuout and good Christians, that diligently exercise themselves in prayer, and thankesgiuing.

THE



THE PRACTISE OF
Christianity, containing a brieft
of Christian instructions gathered out of holy scripture, in Perkins and other learned writers, necessarie for euery good Christian.

1 **B**ee nothing carefull, but in all things let your requests bee shewed vnto God in praier and supplication, with giuing of thanks: & the peace of God which passeth all vnderstanding, shall preserue your hearts and mindes in Christ Iesus. Phil. the 4. chapter. verse 7.

2 Do all things without murmurings & reasonings, that ye may be blameles & pure, and the children of God without rebuke, in the midst of a naughty and crooked nation, amongst whom

ye shine as lights in the world. Phil. 2.
14.15.

3 Furthermore brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are iust, whatsoever things are pure, whatsoever things are worthy loue, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things which yee haue both learned and receiued, and heard & seen in me, those things doe, and the God of peace shall be with you. Phil. 4. 8. 9.

4 In what place soeuer thou art, whether at home or abroad, by daie or by night, and whatsoever thou art doing, set thy selfe in the presence of God, let this perswasion alwaies take place in thy hart, that thou art before the liuing God, and do thy indeuor that this perswasion may strike thy heart with awe and reuerence, and make thee afraid to sinne. This counsell the Lord gaue Abraham, walke before me and bee upright. This thing was also practised by Enoch who

Gen. 17.

who for this cause is said, to walke before God.

5 Thrust not thy selfe into offices and dignities, for God doth not giue grace but to those whom he hath elected and chosen to preheminance.

6 If originall sinne do make a man subiect to the diuell, and an enemy to God, what will actuell sinne doe? fly it therefore more then death.

7 If thou acknowledge what good focuer thou hast to come from God, besides that the same shall be alwaies blessed and more perfected in thee by him, thou shalt receiue much more.

8 If thou through sin shalt become blinde, and through passions feeble in the eyes of thy vnderstanding, thou shalt without due repentance be deprived of the fauour and of the grace of Christ.

9 Thou maist also bee the reposing place of God, if neither sinne nor vanitie of the world raigne in thee, which both be odious vnto God.

10 Not to satisfie a lawfull vowe

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made,

made, or to deferre the same, without some lawfull cause, the one and the other doth displease God.

11 Haue great respect vnto such things as bee dedicated vnto God, because he esteemeth the honour & contempt done to them, as done to himselfe.

12 Thou shalt alwaies liue discomforted, if thou separate not thy selfe in thine affection from the transitory things of the world.

13 If thou wilt in all things obseruethy selfe, procure to be alwaies in Gods presence.

14 To be loued and esteemed for any thing but for godlines and vertue, is a thing that dureth little & is lesse worth; good speech accompanied with examples edifieth, but with euill examples it destroyeth.

15 If thou do not honour thy elders thou wilt displease God, and dishonor thy selfe.

16 Temporall exercises must be accom-

commodated, and as much as is possible to those that bee spirituall, so that these be not hindred nor disturbed by the other.

17 If thou wilt bee exalted of God, procure that thy humilitie come indeed from thy heart.

18 Seing God is a most wise Lord, if thou be not more then proud thou must approue and execute whatsoeuer hee doth ordaine.

19 Do not thou seeke nor reioice to be praised of men, by the example of the blessed virgin Marie, who was troubled when she was praised of an Angel.

20 If thou desire that thy soule bee precious and beautifull in the eies of the Lord, adorne the same with chastity and humilitie.

21 How much more thou art exalted of God, so much more thou oughtest to humble thy selfe for the loue of him to thy neighbour.

22 Doeſt thou desire to enrich thy soule, seeke to conuerse with them that
be

be holy and acceptable vnto God.

23 To glory in such things as be spokē in thy praise, & not to acknowledge the good that thou hast receiued to come from God, is nought else but to steale from God that which is his.

24 Learne rather to suffer, then to defame thy neighbour.

25 It is better to conceale the fauors of God which make for our praise, then to diuulge them easily.

26 How much lesse thou art culpable and worthy of blame, so much the more willingly accept of tribulations, which if they be not to purge thy fault, will serue for to increase thy glory.

27 Murmure not at the Princes order, nor complaine of those that doe thee wrong, when for the obseruing of the commandements of G O D thou must suffer.

28 Dost thou desire to do many good workes without wearines and paines, then doe them willingly, and for the loue of Christ.

29 Then

29 Then will Christ become thine, when thou shalt vse him with humility and loue.

30 Woe vnto him that is, and will not seeme to be a sinner.

31 Put all thy hope in God, and so shall neither prosperitie lift thee vp o^r uermuch, nor aduersitie too much debase thee.

32 If tribulatiō were not a thing profitable, God would not haue laid it on his sonne, the blessed virgin Mary, and other his seruants whom hee loued so dearly.

33 If thou wilt suffer nothing in this life, and yet doest thinke to haue ioy, in the other, thou doest deceiue thy selfe.

34 If in aduersity thou do lament and mourne, thou erreth, shewing hereby to be displeased with that which pleaseth God, and he sendeth for thy good.

35. If thou wilt liue quiet in whatsoeuer place, be it neuer so incommodious, thou must make small account of thy selfe,

selfe, and be content with a little.

36 Haue whatsoeuer thou canst desire, yet thou shalt neuer bee contented vnlesse thou giue thy selfe to the study of vertue.

37 The most deere friends of God liue sparingly: and so beware thou of superfluity, for it displeaseth God.

38. If to liue without Iesus, be most painefull death, what shall it be to liue in mortall sinne, which is to liue against Iesus?

39 In time of thy death or sicknes, procure to haue alwaies some spirituall persons neere vnto thee.

40 Cease not to lead a vertuous life, and Christ will not faile to assist thee at thy death.

41 Giue thy selfe to God with all thy heart, and serue him with true humility; if thou dost thinke to liue and die content.

42 Thou art fouly deceiued, if being aliue thou care not for heauen, and yet dost thinke that dying thy soule shall
fly

fly thither.

43 They shall be praised of Angels in heauen, which haue eschewed the praise of men here vpon earth.

44. The more thou shalt abase thy selfe here vpon earth for the loue of God, the more thou shalt be exalted in heauen.

45 Make billes of remembrance of thine owne finnes, especially of those sins by which thou hast most dishonored God, & wounded thine owne conscience, set them before thee often, especially then when thou hast particular occasion to renue thy repentance, that thy heart by this doleful sight may be the more humble. This was *Dauids* practise when he considered his waies, and turned his feet to Gods cōmandement, as in the 119. *Psalm* is expressed: This was *Iobs* practise, who said he was not able to answere one of a thousand of his sins vnto God. *Iob* 9.

46 When thou first openest thine eyes in a morning, pray vnto God, and giue him

him thanks heartily : God then shall haue his honour, and thy heart shall be the better for it the whole day following: and when thou liest downe, let that be lastly done also : for thou knowest not whether falling asleep, thou shalt euer rise againe to life in this world. It is good therefore that thou giue vp thy selfe into the hands of God whilst thou art waking.

47. Labour to see and feele thy spirituall pouerty, that is, to see and feele the want of thy grace in thy selfe, by hauing the inward corruptions of vnebeleefe, pride and selfe loue : for which labour to be displeased with thy selfe, and to see that thou needest to be healed and cleansed by Christs bloud, and to know thine owne wants to be such, that if thou be demanded what in thy estimation is the vilest creature vpon earth, thy heart and conscience may answer, I, euen I, by reason of my great finnes: and againe, if thou be demanded what is the most precious thing in the world,

world for thee, thy heart & conscience may likewise answere, one drop of the bloud of Christ, to wash away my sins.

48 Shew thy selfe to be a member of Christ, and a seruant of God, not onely in the general calling of a Christian, but also in thy particular calling and state of life: for note, euery one that diligently heareth the word and receiueth the sacraments is not therefore a good Christian, vnles his conuersation and all his actions be futable.

49 Search the scriptures to see what is sinne, and what is not sinne in euery action: this done, carie in thy hart a constant and a resolute purpose not to sin in any thing: for true faith and the purpose of sinning can neuer stand together.

50 Let thy indeuor be futable to thy purpose, and therefore exercise thy selfe to eschew euerie sinne, and to obey God in euerie one of his commandments. Thus did good *Iesiah*, who turned vnto God with all his heart, ac-
cor-

according to all the law of *Moses*, 1. King
2 5. 25. And thus did *Zachary* and *Eliz-
abeth*, who walked in all the comman-
demēts of God without reproofe. Luk.
1. 16.

§ 1 If at any time against thy purpose
and resolution thou be ouertaken with
any sinne, lie not in it, but speedily re-
couer thy selfe by true repentāce, hum-
ble thy selfe, confesse thy sinnes, intrea-
ting the Lord to pardon the same, pray
earnestly vntill thou finde thy consci-
ence pacified, and thy care to auoid all
sinne increased.

§ 2 Consider often of the right and
proper end of thy life in this worlde,
which is, not to seeke profit, honour or
pleasure, but that in seruing of men we
might serue God in some calling: God
could if it pleased him preferue man
without the seruice of man, but his will
and pleasure is, that in the faithfull ser-
uice one of another according to our
seuerall callings, wee should all faith-
fully serue our Lord Iesus Christ, of
whom

28 all finnes, both in words & deeds.

58 When any good motion or affection ariseth in your hart, suffer it not to passe away, but feede it by reading, thinking vpon it and by praier.

59 Whatsoever good thing thou goest about, whether it be in word or deed do it not in a conceit of thy selfe, or in the pride of thy hart, but in humilitie, ascribing the power whereby thou doest the worke & the praise thereof to God, otherwise thou shalt finde by experience God will curse thy best doings.

60 Despise not ciuill honesty; good conscience and good manners must goe together, therefore remember to make conscience of lying and customable swearing: in common talke contend not either in word or deede with any man: be curteous and gentle to all good and bad, beare with mens wants and frailties, as hastines, frowardnes, selfe-likeing, curiousnes, passing by the as being not perceiued: requite not euill for euill, but rather good for euil, vse meat,

drinke and apparell, in that manner
measure that they may further godline
strive not to go before any, vnlesse
be in good things: go before thy equals
in giuing of honor, rather then in taking
of it: make conscience of thy word, and
let it be as a bond: professe not more
outwardly then thou hast inwardly in
heart: oppresse or defraud no mā in any
dealing: in all cōpanies either do good
or take good.

61 Be not overcome of euill, but o
uercome euill with goodnes.

FINIS.

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